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THE PERFECT GOSPEL

J. B. MOODY



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THE PERFECT GOSPEL

BY
J. B. MOODY

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PREFACE

THE PERFECT GOSPEL (Rom. 1: 16)

Nature is studied by the use of telescopes that make things afar off appear near; also with microscopes that make small things appear large, and also by X-ray that brings hidden things to light. This suggests some like process in the study of the Bible, especially the Gospel, which has its distant, small and hidden truths for our research. Christ invited the highest criticism when He said, "SEARCH THE SCRIPTURES." So Paul when he said, "PROVE ALL THINGS, AND HOLD FAST TO THAT WHICH IS GOOD." "Higher criticism" in the right spirit should bring only right results. What has been more perverted than "the glorious Gospel of the Son of God"? The many varying translations, and the many more conflicting interpretations point to present conditions. The author has labored to throw light on these perversions of "the way of truth." Not along the line of simple doctrines and plain, practical duties, but to explain some difficult doctrines and their adjustment to other doctrines, and to practical duties growing out of them; and to help the student over some hard places. The Perfect Gospel rightly interpreted should bring all "to see eye to eye and to speak the same things"—both unity and union which is required. The spirit of truth would overcome denominational bias and would make us free.

INTRODUCTION

For more than a half century the author of this remarkable volume has been recognized as one of our ablest speakers and writers. Through the many years of his ministry he has pursued his studies with "eternal vigilance," and now, ripe in years, grace and scholarship, he gives to the world his greatest book.

It would have, perhaps, been impossible to have chosen one, in every way, better qualified for writing a book of this character. Endowed with an exceptionally clear and discriminating mind, and years of ceaseless study, he is preëminently qualified to interpret the "Perfect Gospel."

Our people, generally, will welcome with delight and gratitude the appearance of this, his latest and greatest contribution to our denominational life and welfare.

Of many a book it may be said, "When you have read it, you are done with it"; but when you have read this volume, you have only begun with it. It richly deserves a wide reading and a careful study.

Blessings upon the book and its gifted author!

J. W. PORTER, D.D., LL.D.

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The Gospel, like Nature, includes too much for one view. The Index has seventeen general divisions, but these include some fifty constituent items, and these are examined in detail, to ascertain if there is any imperfection in any one; for if one is defective then the whole is.

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THE PERFECT GOSPEL

16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God, is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Shame is a sense of mortification arising from a conscious and recognizable imperfection or shortcoming, as compared to any established standard. A deficit in character or dress produces shame when the standard prevails,—the first from experience, the second from recognition. Also imperfections in education, etiquette, finance, etc., produce shame. But in the place of shame those who can meet the requirements are proud and inclined to boast, as Paul often did. Paul had both an experimental and rational view of the gospel. Both his heart and head testified in his boastful utterances. In addition to these, the Holy Spirit indited the text, and that puts the gospel standard to the uttermost limits.

In the following discussion I will try to subject the tests to the divine standard. When Christ said: "Search

the Scriptures," he invited criticism as he usually did about everything. Not only criticism, but high, higher, and the highest. "Prove all things and hold fast to that which is good," is another challenge, and there are many, others. But the present gospel has been so lowered and corrupted that it may appear to us imperfect, but as it was at first, inbreathed by God, it was perfect—every word of it with every jot and tittle. Manuscripts are copies made by men, and translations are of men, hence their imperfections. Interpretations also require cautious reception. Now, we can know only in part. What is called Higher Criticism, if made in the right spirit, would never have found any imperfection in the Word of God, including Moses, Prophets, Psalms, Christ, and Apostles. The textual order would be, first, Personal Testimony: "I," for my roaring-lion disposition was instantly changed into the meekness of a lamb. My nature was not only changed, but it gave me a new heart, and I was ready and eager if need be, to lay down my life for Him, whom I, in all good conscience bitterly persecuted. The Power of the Gospel did a radical work in me at first, and it will be perfected unto the end. This Power of God, so manifest in me, was more gloriously exhibited in giving up His only begotten Son. This Power of God was so severely taxed that God had to withdraw from the agonies of the Cross. This power will continue to be exerted until the whole curse shall be removed by Redemption, "bought with a price—even the precious blood of Christ." Second, THE EFFECT of the gospel is "UNTO SALVATION," to which nothing can be added, even by God Himself. No imperfection in this salvation as we will see. Third, THE EXTENT of this blessing is to all hearers WHO BELIEVE. The subjects of address

are the responsible ones, yet an overflow to all who are not responsible. I would be ashamed of a Gospel with any other extent. On this item the devil has done his worst. Fourth, THE GOSPEL ORDER is righteous, as we will see—"first to the Jew, and also to the Greek." Fifth, The Gospel Revelation is also Perfect, revealing the Righteousness of God, from faith to faith. Sixth, The Gospel Program is also without fault, in that those who were justified by faith, must also live and serve by faith. The only possible way. Seventh, Righteous judgment also reveals the wrath of God against all anti-godliness and antirighteousness of men who hold down the truth in antirighteousness; for which there is no excuse, not even by the heathen, who know not God. But instead of following the textual order, or the Theological order, we will pursue the Instructive order, which begins with the first and simplest lessons and principles, and proceed to the more difficult. So you will find the "Author of the Gospel" and the "Definition of the Gospel" at the end, because they involve so much to try the intellect and the faith of gospel subjects and students. I fear these will be taxed all the way through the book. So we begin with the simplest: I AM NOT ASHAMED OF THE BENEVOLENCE OF THE GOSPEL. Then come the Invitations; the Means; the Demands, etc.—harder and harder, and deeper and deeper. This allows of ways and means for growth. This course is adopted by all schools and colleges. BENEVOLENCE is held in high esteem among even natural men and they have many Benevolent organizations and they often boast of their superior benevolence. And it may be superior to Individual, and Ecclesiastical, and Christian benevolence, but it can't be compared to the Benevolence taught in the

Gospel, which is the Benevolence of God. Benevolence is very meager where the Gospel has not been preached, and they have poor benevolent institutions, if any. Hospitals for the sick may grow out of a sense of danger rather than from a sense of sympathy. The Benevolence of the Gospel has no restrictions, and is sufficient for all needs. Not so with Benevolent Institutions of men.

Take Masonry, of which I happen to know something, and which perhaps stands at the head of benevolent fraternities. I have heard unwise Masons boast of the superiority of Masonic Benevolence, from which I would not detract ought, but rejoice rather in all they have, or all that others may have. But I am here to boldly affirm, that I AM NOT ASHAMED OF THE BENEVOLENCE OF THE GOSPEL, AS COMPARED TO MASONIC BENEVOLENCE. They provide a fund of benevolence, and they have a perfect right to dispense it as they will, because it is necessarily very limited, and cannot go far in supplying the demand. They have a right to limit to themselves, and their wives, their sons and their wives, etc., or to restrict it to those of a certain age, color, faith and sex, as when I was made a Mason; and to require a man to be sound in mind, morals and members, etc. Their limited fund for benevolence is a great defect, and this requires limits to its distribution. But the gospel would require the distribution to go to the most NEEDY, instead of the most deserving. There are millions of bony hands of want extended for Masonic Benevolence, and no provision made to supply them, for there is not enough to go around. If the fund MIGHT be larger, then it OUGHT, and there is one defect; and if the most NEEDY are the proper beneficiaries then there is another defect. There are no such limitations

and wrong distributions in the benevolence of the gospel. The supply is ample, the invitations are universal, and whosoever will, let him come and partake freely. CHRISTIAN benevolence and CHURCH benevolence, like MASONIC benevolence may be defective, but the Benevolence of the Gospel is without fault, hence nothing to be ashamed of.

Try it another way. DEFINITIONS, like reputations and tombstones are often highly colored or exaggerated, but I am bold to say again, that I AM NOT ASHAMED OF THE BENEVOLENCE OF THE GOSPEL, WHEN COMPARED TO THE DEFINITIONS OF BENEVOLENCE. It was first defined as "wishing the greatest HAPPINESS of the greatest number," which was improved to "wishing the greatest GOOD to the greatest number." Put both together, and make it, wishing the greatest good and the greatest happiness to the greatest number, yea the whole number, and I am not ashamed of the Benevolence of the Gospel as compared to that definition. Let it include physical, personal, social, civil and religious good and happiness of all men, beasts and birds, and creeping things, and the Benevolence of the gospel will stand the test. Let us look at the defects in the practical operations of HUMAN benevolence of the highest order. Leprosy, small-pox, yellow fever, and other contagions require quarantine and segregation. The greatest good and the greatest happiness of the greatest number require it, but it is poor leper, and poor patient. Some must sacrifice and be sacrificed for others. I knew a town at the mercy of a conflagration. An arrest of the flames was thought probable by the destruction and removal of a certain house on the corner, with a vacancy on either side. It proved successful, but the

house was the only support of a widow. As the house was doomed she could not object, but it was poor widow. The greatest good and the greatest happiness of the greatest number required it, but compensation could not justly be demanded. So the PRACTICAL operation of the rule proves defective, because some must sacrifice and be sacrificed for the good and happiness of the others, and that without compensation.

Now, I do not deny that the gospel requires the sacrifice of self and substance for the greatest good and the greatest happiness of the greatest number; but I do affirm THAT PROVISION IS MADE FOR ALL SUCH SACRIFICES. Yea, the greatest good and the greatest happiness come to all who make the greatest sacrifices for the greatest good and the greatest happiness of the greatest number. Instead of loss, as in human affairs, the gospel provides the greatest gain. "There is no one who has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the gospel's sake, but shall receive a hundred fold more, and shall inherit everlasting life." According to the gospel in Matt. 16:25, etc., the greatest loss is in the greatest gain, and according to Matt. 19:29, the greatest gain is in the greatest loss. This is a part of the answer given to Peter, who said to Him: "We have left all and followed thee. What shall we have therefor?" The reward was millennial kingship—sitting on thrones for 1,000 years, judging Israel, and judging the world, and judging angels.

Joseph went through suffering and sacrifice to the throne of Egypt. And "Moses, when he had come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people

of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward." "These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Here we have affliction and glory set over against each other, but we could not choose unless we had the amount and duration of each. An eternal weight of affliction for a light momentary glory is what the world gives, but light affliction for a moment, set over against an eternal weight of glory, with "far more, exceeding" added to it, is God's rule of giving "good measure, heaped up, shaken together, pressed down, and running over." And all of this is compensation for our sacrifices for the greatest good and the greatest happiness of the greatest number. This is the Benevolence of the gospel of which Paul was not ashamed. Does it come up to the standard? Is there any defect in it? The gospel, to be perfect as a whole, must be perfect in all of its parts.

But let us test Benevolence another way. Let us try it by the LAW, which is "good," "pure," "perfect," "just," and "holy." The Law magnifies righteousness and justice; the Gospel magnifies mercy and Benevolence. The law says "an eye for an eye, and a tooth for a tooth, and life for life," which is just and right. The lesson must be learned by once-born men, but second-born men advance to a higher and holier lesson. The Gospel says, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." "If one smite thee on one cheek, turn the other also; and if they compel you to go a mile, go two; and if by law they take thy coat, give them your cloak also." How is that for Benevolence? Can you

think or imagine any improvement? This Benevolence is not to be held as a SENTIMENT, but is to be PRACTICED in all our intercourse with men. Christ practiced it. After those woes in Matt., 23d chapter, he closes thus: "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often WOULD I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." While on the cross, and while they were reviling, and deriding, and mocking him, he prayed thus: "Father forgive them, for they know not what they do." "Being reviled he reviled not again, and when he suffered he threatened not," although he could have called all the legions of angels to his help. How is that for an EXAMPLE of practical Benevolence? Do you say that he was DIVINE, and we cannot come up to such a requirement of Gospel Benevolence? See Stephen, the first Martyr after Christ. He had preached about such a sermon as Christ preached in Matt. 23. After telling them the truth about themselves "they were cut to the heart, and gnashed on him with their teeth," and stoned him to death. But when the Martyr saw his end at hand, he commended his spirit to the Lord, and after this, he got on his knees, and "cried with a loud voice, LAY NOT THIS SIN TO THEIR CHARGE." "And when he had said this he fell asleep." Do these last words of the first Christian Martyr come up to the standard of Gospel Benevolence? What more could he have done or said to improve it?

Put Paul on the witness stand. In II Tim. 4, he mentions those who forsook him, and those who resisted him. At his first answer none stood with him, but all forsook him. How did he treat them? "I pray God that it may not be laid to their charge."

For the right rule of Christian living, read Luke 6:27-38. Can you find any fault in such Benevolence and Beneficence? We close the consideration of this, one of the first principles of the gospel, by repeating: "I AM NOT ASHAMED OF THE BENEVOLENCE OF THE GOSPEL." There is no imperfection in it.

CHAPTER II

I AM NOT ASHAMED OF THE INVITATIONS OF THE GOSPEL. Here is not only an exhaustless fund of benevolence, sufficient for all, but so hedged about that only a few can get at it; no, the door is wide open, and the invitations are UNIVERSAL and INTENSIVE. How are these: "Look unto me all ye ends of the earth, and be ye saved, for I am God, and beside me there is no other." Isa. 45:22. "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk and honey without money and without price. * * * Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55.

Coming from the Old to the New, all disciples have positive orders to make disciples of ALL NATIONS, and to preach the gospel to ALL CREATION. Christ said: "If any one thirst, let him come to me and drink." He urged it upon the vilest of the vile, and never denied one who came. He closes Revelation by saying, "I, the root of David and the bright and morning star, say come; and the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him come and take the water of life freely." Could he make the invitations more EXTENSIVE? Did he leave anyone out?

Now try their INTENSIVENESS. He told us not only to INVITE all; but to PERSUADE, EXHORT, BID, BRING, COMPEL, and PLUCK as brands from the burning. The language in II Cor. 5:19-20 is astounding. "God was in Christ reconciling the world to himself, and this word of reconciliation he committed to us. We are therefore ambassadors on behalf of Christ, as though God were entreating them by us; we pray them on behalf of Christ to be reconciled to God." Thus, God in Christ, and Christ in us, "beseeching" and "entreating" the world to be reconciled to God. These words are often translated "pray." Think of God praying sinners to be reconciled to him. Is not that the limit of INTENSIVENESS? Did not Lydia CONSTRAIN Paul and Silas to abide at her house? Not only are all sent to invite all, but they must do it with all their might. We must improve every opportunity, and then "buy up opportunities," and if we can't do that, then beseech "with and without opportunities." Christ did not excuse himself at the well. Circumstances were very forbidding. It was not customary for Jew and Samaritan to talk thus, nor for man and woman, and especially a woman of bad character. But she had a soul to save, and as he came to seek and to save that which was lost, he threw his gospel hook at her, and caught her. Paul before Festus and Felix and Agrippa, being tried for his life, had a poor opportunity to preach the gospel, as he was being tried for that, but he fished for these kings, to whom he was sent, and one was "almost persuaded," and the other trembled and begged for further time. He appealed to Cæsar, and he fished and got some of his household. A runaway slave came to his jail, and he caught him for the Lord, and sent him home rejoicing. He said "he could wish himself accursed from Christ for

his kinsmen, the Jews"; and "that his heart's desire and prayer to God for Israel was that they might be saved." Paul was willing to become all things to all men, that by all means he might save some. The invitations being all God could make them, both Extensively and Intensively, I conclude "I AM NOT ASHAMED OF THE INVITATIONS OF THE GOSPEL." There is no fault in either the Benevolence or the Invitations of the gospel. I have learned by divine grace not only to boast of the UNIVERSALITY of Gospel Benevolence and Invitations, but also to glory in the SPECIAL APPLICATION of these benefits. The universal Invitations leave results with men, and the results are OF men; but SPECIAL, SOVEREIGN, APPLICATION, secures results that are of God, and more glorifying to God, and profitable to men than could have resulted from the other.

CHAPTER III

MEANS

Let us now pass from Benevolence and Invitations to a third item of the Gospel. Loudly would I affirm: **I AM NOT ASHAMED OF THE GOSPEL MEANS.** Lest the Invitations and Exhortations and Persuasions, etc., should fail, grace has ordained additional help to induce acceptance of the Benevolence. Not conditions of salvation—God forbid, as that would insure universal and inevitable failure. No fallen man could comply with any condition that infinite justice could make, and note, conditions are of law and not of grace, and the law has proven a perfect failure to save, by reason of the weakness of the flesh. The natural man of himself can't "be," and "see," and "hear," and "feel," and "understand," and "discern"; and of himself can't "repent," and can't "pray," and can't "come," and can't "believe," and can't "hope," and can't "love." All of these are necessary prerequisites, and can be effected by Means, but not one could be complied with as a Condition to be met and performed by a lost, undone sinner. Thanks be unto God for Means instead of Conditions. There is a "WAY," and only one way of Salvation. There are Means and Instrumentalities to be used **ON** sinners, and **FOR** sinners, rather than Conditions to be performed **BY** sinners. Quinine is a means to an end that God may or may not bless, but it if were a conditional remedy, then none could get well without it, and none could die with it. Just take the medicine and leave God and

prayer and human helps out. This would be an ice-cold, selfish, Godless, friendless process, leaving neither room for thanksgivings nor supplications. Perish the thought! If salvation were Conditional, then every sinner would have to go up to heaven and bring Christ down, and crucify him and bury him, and then go down into the abyss and bring him up from the dead. These were the conditions of salvation. The Gospel is defined as the death, burial and resurrection of Christ. Redemption, regeneration, forgiveness, justification, etc., are necessary but not conditions to be performed by us, thank God. These are affected by divine power through Means, including men and instrumentalities. But the devil, who invented the so-called conditions, has also perverted the Means. I am inexpressibly ashamed of the means that are being used by the so-called Christian world. What has the devil and his agencies used as Means of salvation? Sword, axe, thumb-screw, gibbet, fire, water, prisons, conscriptions, pilgrimages, penances, immolations, stratagems, frauds, fables, blind credulities, superstitions, lying relics, fruit of the body for sin of the soul, priestly absolutions, masses, sacraments, works, AD LIBITUM AD NAUSIUM, all of which and many more like them I denounce as devices of the devil and are all means of damnation, and never resulted in the salvation of a soul. I do not say that none such are saved, but not saved by those means, but in spite of them. Conditions and false means never saved any one, nor are they saved by them or through them. Salvation is through ordained Means. God made everything good, but left them all to be perfected by instrumentalities and Means. Vegetables in their natural state are good, but see what improvement has come by the use of Means. Compare the strawberry in its wild state to its developed state. Compare the

apple in its wild state to those best developed. And so of animals. Compare the wild horse to the thousand, or ten thousand dollar horse. So of the cow, the sheep, the hog, the dog, the chicken, turkey, duck, goose, guinea and all the rest. Why the difference? The answer can not be gainsaid. God saw he would be more glorified in making these things good, and then call in man as a partner, or instrumentality, and put Means in man's hands to be used for their improvement. Thus God began the work and carried it on by the help of man and Means. This is better for man and more glorifying to God. Yea, man himself in his natural state must be thus improved.

If this improvement in man does not hold good in the physical it is because man has abused the means of his physical development. But it is the mental, moral and spiritual that characterize man. God gave man a mind susceptible of improvement by ordained means. How does a wild man compare mentally with the best educated? How was he educated? By men and means and money. God could have given men perfect knowledge, so means would not be necessary, but his wisdom devised the other as the best way. So God gave man a moral nature, and moral perceptions, and desires, but left this also to be developed by means. The wild man, in morals, is no better than a monkey. The difference between a "good man" and a "bad man" is the result of the use of men and moral means. The man who would deny all of this must be a natural lunatic. In hating means, he hates the God of means and loves death and destruction. The same is tremendously true in spiritual things. The beginning of our new nature and spiritual life is the gift of God, and is good and very good. But God saw that in this also the use of men and means would redound to

his glory and man's good. The new-born babe must be fed on milk and then on meat, and must be developed as in the natural man. These new-born babes must grow to the full statue of men and women in Christ Jesus. They must "become strong in the Lord and in the power of his might." How? By the use of means that God ordained to that end. God made them perfect in some things but left them to BECOME perfect in other things, because he saw he could use men and means for the good of all and for his glory. Compare the wild ass of a preacher to Moses and Paul and Spurgeon, and the glorious difference is to the credit of human and Divine co-operation. Who can deny it but a spiritual lunatic? A nation or denomination that did not believe in, and use means and instrumentalities, would not advance in either natural or spiritual things, and wherein they have partaken of the benefits of improvement unconsciously by their surroundings, if they had their own way, they would relapse into barbarism. They claim to be taught of God. But wherein they have been taught of God, so with all saints. Then why should they as men try to teach others? What God teaches, he alone can teach, but he ordained human teachers whom he has taught the first lessons, and they must study and learn out of his word and providence, by the help of those who have learned, and then to go and teach others. But how can they teach others what they have not learned themselves? In condemning human agency and means and teaching, they condemn themselves, for their harangues are efforts at teaching, and very feeble efforts at that.

Then what are the ordained Means of salvation? They may all be summed into one word, and that I am not ashamed of. As the Jews *ignorantly* crucified the

Saviour, so Col. Ingersoll *ignorantly* ridiculed the Means of salvation, because he saw only the false means referred to above, and these I hate as much as he did. I would not want a salvation or any other result of such means. The one word that expressed all the means is

TEACHING.

The Author of the Gospel came as a Light into the world, and light stands for truth, which is imparted by Teaching. He was a teacher rather than a preacher. He taught truths that could not otherwise have been known. Hence the Bible is a Revelation of truths, beginning with creation and before, and ending with its destruction and after. The Bible is no appeal to blind credulity. Christ urged the "searching" of the Scriptures, which word implies the severest analysis and criticism in the Spirit of truth. The word teach occurs twice in the Commission, and the first word means teaching concerning his character, the other his doctrines. Teaching, convincing, and conviction must come before exhortation and persuasion. All things must be proved, and no one is asked or allowed to believe or do anything until he is convinced by satisfactory teachings and proof that the things to be believed are truths, and the things to be done are right. On Pentecost, Peter so taught as to convince the Jews that they had murdered the Lord of glory, and not until they were convicted of the truth, and cried out for help, did he give further instruction. In Acts 5:20 the Angel of the Lord told the Apostles to "Go, stand in the temple and speak to the people all the words of this life. And early in the morning they entered in the temple and TAUGHT." In verse 25 they were found "Teaching the people."

They were again commanded not to teach as they were

filling Jerusalem with their teaching. That was the only charge. After they were "beaten and commanded again not to teach," they continued daily in the temple and from house to house **TEACHING**. That is what Christ came into the world for, and that is what he sent his church to do. Teach about law, and sin, and its consequences. And when they learn the truth of that, teach them Repentance, and prayer, and faith; and when they have learned these, teach them how to make profession of it, and their duty to come out on the Lord's side, and to live for truth and righteousness, and they are to believe nothing, and do nothing, till they are convinced that it is right and duty. Involution is from the teaching that is without, and evolution is from the conviction that is within, like growths of plants and trees. Get the life in and let it work itself out.

Rocks grow by accretion, but things that have life don't grow that way. So-called Christianity is a system of blind credulity, as much so as the heathen religions, but there is one pure and undefiled religion that is characterized by knowledge and assurance, and that answers all the demands of both the mind and heart. And if there be truths that are too deep for the mind, they are revealed to faith, but in a way that satisfies the heart as well as those that are comprehended by the mind. Reason can't comprehend the length and breadth, and height, and depth of the love of God, but the mind can apprehend some of it, and the heart can apprehend it still more, and the rest is sufficient for any development "from faith to faith"; being assured all of the way by the witness that is within, testifying with our spirits. "Taught of God."

The terms and commands of the gospel are not arbitrary but reasonable. If two men are at enmity, they

need a days-man, or peace-maker, to reason with them, and to help find where the trouble is, and which is to blame. Having convinced the transgressor, he teaches that it is his duty to repent, and confess, and ask forgiveness of his wrong. That is the only reasonable way, and when he has accomplished that, his next duty is to teach him public acknowledgment, as his offense had been public, and if proper overtures had been made, and all this accepted, then love and trust would be due, and also service in so far as benefit had accrued to him. This is the way of reconciliation with God. We can't force a man to repent, believe and be baptized; to join the church, to pray, to give, or do anything, except by teaching, and then we leave results to a knowledge of truth.

Col. Ingersoll, looking out on the so-called Christian world, saw credulity and coercion and cruelty, and every other hurtful things which he also hated, and which I also hate. But he looked in the wrong direction. True Christianity was not on the high places of the earth, and if he had only searched the dens and caves of the earth, he would have found that which commends itself to every enlightened conscience. He would have found the gospel as a hidden treasure in a field, and with a proper conception and appreciation of that, and the pearl of great price, he would have been willing to have sold all he had to possess them. There are Means to an end, and in the gospel the end is everything, and I am not ashamed of the Means leading to it. There is nothing more honorable than proving and testing and trying all things, and then holding to that which is good.

As I cannot find or conceive of any defect in the Benevolence, Invitations or Means of the gospel, I avow again that I am not ashamed of them.

CHAPTER IV

DEMANDS

In advancing to a fourth constituent element, or item of the gospel, and one that fits on to these, let me affirm again that I am not ashamed of the DEMANDS of the gospel. It is required of a man according to that he has received. Obligations grow out of the character and amount of benefits received. The man that boasts that he has neither politics nor religion, boasts that he is under obligations to neither. A wealthy young lady proposed to another wealthy young lady to join a certain church, "because that church made no demands of its members in morals or religion." (But it did for money to finance aristocracy and outward show. An abundance of the outward show, a scarcity of the inward grace.)

But the gospel is not a cheap thing, but the costliest in the world, and it does not propose to run on economical and cheap lines. It makes no compromise with sinners and gives no indulgences to sin. It teaches to "come out and be separate from sinners," and "to touch no unclean thing." And why? Because that is right, and the only way to purity and happiness.

The gospel is the costliest thing in the universe. This is seen in Matt. 13:44-46, where the man that sold all he had to make those purchases was the man Christ Jesus. Those purchases belong to the Definition of the Gospel, not yet considered. The good message is not a problematical something, but an accomplished fact.

Something finished, furnished, final and forever. Look at the cost again in II Cor. 8:9; I Pet. 1:18, 19; Rev. 5:9, etc. Add Acts 20:28; Rom. 8:32; Gal. 3:13, etc. All sacrifices of the law are but feeble types of this one—the sacrifice of Christ.

The gospel does not compromise with the sinner. It has no proposition for repairs or improvement and reformation of character. It does not ask him to leave off some things and substitute better. It demands a radical change of nature, mind, heart and conduct. Luke 18:18. Nicodemus thought perhaps that he was not lacking in much, but Christ told even him, THE TEACHER of Israel, that except one be born again he can't even see the kingdom of God. Old things must pass away and behold all things must become new. "Except ye repent ye shall perish." "He that believeth not shall be damned." "Let the wicked forsake his WAYS and the unrighteous man his THOUGHTS, and let him return unto the Lord." Come out from the world and be separate. Forsake all you have if need be, all your dearest ones if need be, and take up your cross daily. The sinner, the seeker, the saint, as well as the Saviour, must come to the altar of sacrifice and become a whole burnt offering.

When one has been "filled with all the fulness of the blessing of Christ," "with all the fulness of God," which includes redemption, regeneration, forgiveness, justification, with all the exceeding great and precious promises of God, including heirship of God, and joint heirship with Christ, and all on principles of grace, the question first and foremost and uppermost is: "HOW MUCH OWEST THOU THY LORD?" What does salvation by grace Demand? Grace does not demand that we pay the debt we owed to God, for grace paid it for us, and gave us

in our hearts a full and final receipt. Grace satisfied all legal obligations, but that greatly increased our moral and spiritual obligations. Paul, having been made free from the law, said: "Lord, what wilt thou have me to do?" He was ready not only to be bound, but to die for the Lord Jesus. He counted not his own life dear unto him.

Now the question is, What are the DEMANDS of the gospel? Masonry demands so much. Education demands so much, and many things make many maximum demands; and they are all based on the supposed worth or value to be received from them. Can the gospel demand less than any or all of these? Our obligation is measured by the amount of benefit received. Do the demands of the gospel require freedom from sin and a holy life? Does it not allow some indulgence to sin? Does it demand that we abstain from the very appearance of evil? Are we not allowed to dance, and to play cards, and to indulge our vile appetites, and to waste our time in frivolous pleasures? No. It demands that we "abhor evil and be glued to that which is good." I would be ashamed of a gospel that would allow any compromise with sin. Indulgences are from the devil and his vicegerent, the pope.

The gospel does not allow even negative sins. It says that "to him that knoweth to do good and does it not, to him it is a sin." Rom. 12:1; I Cor. 15:57. Paul says in Phil. 3:7, 8: "What things were gain to me, I counted loss for Christ. Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, * * * through the righteousness which is of God by faith." He tells us to mortify, or crucify,

or put to death our carnal desires, and to put off the old things, and to "put on the new." "To abstain from all appearance of evil." "The grace of God that bringeth salvation teaches us to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world," and then to "be zealous of good works."

We must "lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us." The gospel demands that, if necessary, we must forsake, yea, even hate father, mother, wife, children, brethren and sisters, yea our life also, or we can't be his disciple. The gospel demands that "we owe no man anything." The poet got it right:

"I've found a friend, O, such a friend;

He died, he lives to save me;

And not alone eternal life,

But his own self he gave me.

Naught that I have I call my own,

I hold it for the Giver;

My heart, my soul, my life, my all,

Are his and his forever.

Were all the realm of nature mine,

It were an offering far too small;

Love so amazing, so divine,

DEMANDS my soul, my life, my all."

There is nothing cheap in the gospel to be ashamed of. It cost the Savior and the saved all they have and are. We are ashamed of cheap things and boast of things costly.

CHAPTER V

"I AM NOT ASHAMED OF THE POWER OF THE GOSPEL"

The creation of the universe is a display of the power of God, but in the gospel we find **THE** power of God. The Spirit put forth great power when He brooded over chaos, and brought order out of it. John says that Jesus Christ made all things, and without him was not anything made that was made. That he was in the world and the world was made by him. Heb. 1:4, says that "he laid the foundation of the earth and the heavens are works of his hands." What a wonderful display of creative power! Yet he only "spake and it was done"; "he commanded and it stood fast." This is the result of creative power in natural things. But in spiritual things there is recreation, redemption, regeneration, reconciliation, restoration, resurrection, etc., and these are not the results of arbitrary power. In these things he could not speak so that the results would follow. A price must be paid and a sacrifice made.

This material was not a non-resisting nothing, or non-resisting matter, but this material was resistant to all, and resisted all. Quickening a non-resisting dead body is easy compared to the quickening of a soul dead through trespasses and sins, yet alive with enmity to the Son and his work. It is like making ice out of fire, or fire out of ice. It is easier to create love than it is to convert hate into love. A life must be implanted that is

antipodal to death, and that death can't destroy. A light must be imparted that will destroy darkness. The man that for years had breathed out threatening and slaughter, and had made havoc of the church, felt a power that made him ready to surrender all, yea, to lay down his life for Christ and his cause, and church, which he had so hated and persecuted.

The parting of the sea and the Jordan; the budding and blooming and fruit-bearing of Aaron's dead rod in a day; the living army that was brought from the valley of bones, that were dry, yea, very dry, was not the power that Paul felt on the road to Damascus. The power that changed his violent opposition to love, and his hostility to glad service, he was not ashamed of, because he knew by experience that it was the power of God. "Christ crucified is the power of God and the wisdom of God," to those who are called, whether Jews or Greeks; while to others it is foolishness.

"God chose the weak things of the world to confound the mighty, and base things and things that are despised, yea, and things that are not, to bring to naught things that are, that no flesh should glory in his presence." Here is quickening power, regenerating power, recreating power, reconciling power, forgiving power, justifying power, sanctifying power, preserving power, comforting power, conquering power—all power. This power can not only change the mind, and the heart, and the life, but also our nature, so that we hate what we loved, and love what we hated. It does not change the leopard's spots or the Ethiopian's skin by outward applications, but by changing the nature and the life. That is the only way.

Arminians boast of that shameful thing they have invented called "The REMEDIAL SCHEME of Salva-

tion"; that is, God furnished the remedies for man's ruined condition and left it with man to use the remedies. If this were the gospel to be proclaimed, I would be ashamed of it. It would prove a stupendous failure. Not one soul could be saved by such a "scheme." Remedies are good in their places, but they must have something to work on. Remedies never did heal the blind, nor raise the dead. Doctors have no remedies for blindness, deafness or death, but as long as there is some life in the organs and body, they will try and ply remedies, and no longer. These extreme maladies have all been cured, but only by the Power of God. All the means and agencies in the world can't reach a sinner dead in trespasses and sins. That requires the power of God, and when life is imparted, then means come on for its development and remedies for its correction. It is the power of God unto salvation to all who believe, not because they believe, thus making faith a ground of merit. Faith is the mark that designates the saved.

"To us who believe, it is the power of God, but to others it is foolishness." Here believers are distinguished as a class from the others. Paul in Eph. 1:19, 20, speaks of "the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead," etc. The comma should be after "usward," instead of after "believe." That was punctuated by those who interpolated and corrupted Rom. 8:1 and Gal. 3:1, in order to Arminianize them.

We believe through grace, so that faith and grace and salvation singly or conjointly are all the gifts of God. Salvation is by grace through faith and not by faith through grace or works. The best man I ever knew boasted that he was the devil of the West; and next to

him was one who gambled around the world. Paul himself was the chief of sinners. These were saved by the power of God, and not by remedies. Should a hyena approach me with green eyes, and strutting bristles, and foaming mouth, and at my will or word should be instantly converted into an innocent lamb, or an affectionate dog, it would be like the power Paul felt on the road to Damascus. A man with yellow eyes and skin is not healed by eye drops and lotion, but by liver medicine, and he is a quack who would work on the outside. So all reformers and remedial preachers are spiritual quacks. Nothing wrong with the eyes, mouth, feet, hands or tongue. Get the heart right and these will be right.

We all have a poor apprehension and some no comprehension of the *material* that has to be worked on in transforming human character. Go to a city of 100,000 inhabitants that had never heard of the gospel, or its power. There might be found some morals and refinement, as a result of the authority ordained of God for the punishment of transgression and the means used for improvement. You don't see human nature as it is, under such restraints and constraints. If you would see the human nature that grace has to regenerate and renew and reform you must take off the restraints and take away the constraints. Let the governor of the city by proclamation dismiss the police, put out the lights, tear down the jails, burn up the statutes, take off the locks, take away the defensive weapons, kill the guard-dogs and make everybody free to do as he pleases. If an infidel and I were boarding at the same hotel I imagine he would beat me getting away, and I know I would be in a hurry. Who would trust such a city one night? The reason they don't do worse than they are doing is because of the restraints and fear of punishment. No

one would be safe in such a city for one night, for human nature would be free to do as it pleases, and there is not much doubt about the results in such a city.

But reverse the picture. Imagine such a city in size where all of its inhabitants had not only heard but felt the power of the gospel—its regenerating and sanctifying power, as Paul felt it. Then such a proclamation as the above would make that a city of refuge from every quarter. Not a hair on any man's head would suffer, but all would be ready to serve the rest. Is the picture overdrawn?

Two infidels were traveling on horseback through a strange country. An approaching storm drove them to ask shelter at a rude cabin. They were offered welcome if they could put up with the simple fare. The man of the house was a bear hunter and did not return till after they had retired to a loft overhead. They feared the bear hunter and arranged for each to take his turn at watching and sleeping. At a late hour the host returned and was told of the strangers in the loft. After supper he took his Bible and read and then prayed for the guests that they might be safe from the storm and might go on their way rejoicing. The watchman retired from his watch, told his sleeping companion that there was no danger, for "Behold he prayeth." Infidels know that hypocrites pray, but they know a hypocrite is not a saint.

Two strangers met in a foreign country and neither could speak the other's language. They longed for congenial companionship and they made sallies at each other through signs. One made a sign of the cross, then pointed one finger to heaven, laying the other hand over his heart. It was instantly recognized and they embraced, and traveled together, and trusted each other

implicitly. Such is the power of the gospel to change men's lives. In I Cor. 6:9-11, Paul gives as black a list of criminals as the world ever afforded, and closed by saying, "And such were some of you, but ye are washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God." O, how it must have taxed the power of the Almighty to give his well beloved Son, and then to forsake him at the cross. There was the power of God unto salvation. It takes all power to do and endure such as that.

CHAPTER VI

THE EFFECT OF THE GOSPEL

I will say next that I am not ashamed of the Effect of the Gospel. "It is Unto Salvation." Many accept the word salvation, if you let them take all the salvation out of it, and leave only probation or reformation. I don't see any power in giving a probation, and as for reformation, that can be brought about by law, and social rules, even among heathen. Salvation must *result* in reformation, but there is no power in reformation to save the soul from death. It may save the life from some blunders, but it has no power to dispose of sin and does not reach into the future life. It can neither save from death nor raise the dead from spiritual or physical death. Nor can it regenerate our nature, nor atone for sin, nor reconcile to God.

The Jews who crucified Christ were more moral than most reformers. A man may keep all the law of Moses, and all other law, and then lose his own soul; yea, he may give all his goods to feed the poor, and then his body to be burned, and then miss salvation. I could not glory in the cross, if its power could offer no greater Effect than reformation. As for probation it is not worth the breath it takes to utter it. If Adam was on probation, the devil got him the first pass he made at him, although his circumstances and condition were inconceivably better than any since him. Sinners are not on probation for the Scriptures say that he that believeth

not is condemned already. Is the prisoner in jail, already condemned, on probation? If saved from the just sentence of condemnation it must be by some other process than probation. And so of the "already condemned" sinner. "If his soul were sent to hell, God's holy law approves it well." Jesus Christ did not come to save him *from* condemnation, for he was already under it, but to rescue him *out* of condemnation. And surely the saint is not on probation, for the book says: "He that believeth on him is not condemned, and shall not come into condemnation, but shall have everlasting life."

The word probation is not found in the scriptures, and if there is a place for it, it must be as far from salvation as the east is from the west. So when I say that I am not ashamed of the gospel for its Power Effects salvation, I mean that "great salvation" that is perfect, and that the imagination can add nothing to, nor machination take anything from; a salvation free, full, and forever. A salvation that does not save from hell is not worth the cost. No one in hell can ever say he was once saved, and why? Because he is lost. Salvation is not only from hell but from all sin, and "from this present evil world," and "from the wrath to come."

Thayer in his lexicon says that the word salvation is used in opposition to perdition. "Lord, save or I perish." We are not of them that draw back unto perdition, but of those who believe to the saving of the soul. This means saving of the soul from perdition. "There is one law-giver who is able to save and to destroy." Here the antithesis is clear. Jas. 4: 11. "Who gave himself for our sins that he might deliver us from this present evil world." Gal. 1: 4. Many scriptures state the case both positively and negatively, and that should stop the mouths of all gainsayers.

John 3: 15, 16, "*Whosoever* believeth shall not perish, but have everlasting life." The word *whosoever* includes all of that class called believers. John 4: 14, "*Whosoever drinketh* of the water that I shall give him shall never thirst, but it will be in him a well of water springing up into everlasting life." Jno. 5: 24, with a double verily, "Verily, Verily, I say unto you, he that *heareth my word and believeth on him that sent me*, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Who dare reply against that? Jno. 6: 37, "All that the Father giveth me shall *come to me*, and him that cometh to me I will in no wise cast out," 6: 39. "Of all that the Father hath given me, I should lose nothing but should raise it up again at the last day." So of verses 44, 50, 54, 58. Chapter 10: 28: "I give unto them eternal life and they shall never perish, nor shall any pluck them out of my hand."

Also John 17: 2, 3; Acts 13: 48; Rom. 5: 9; 8: 28-39; 1 Cor. 1: 7, 8; Gal. 1: 4; Eph. 1: 3-23; 4: 30; Phil. 1: 6; Col. 3: 3, 4; 1 Thes. 1: 10; 5: 23, 24; 1 Tim. 1: 16; 2 Tim. 1: 12; Titus 1: 2; Heb. 10: 10, 14, 39; Jas. 5: 20; 1 Pet. 1: 5; 1 John 3: 2; 5: 13; Jude 24; Rev. 13: 8; 17: 8; 20: 15; 21: 8.

Thus you see the Effect of the Power of the gospel is unto a salvation that cannot be improved. Salvation from all evil, and to all good. Circumstantial salvation would be very imperfect. If one dies at a favorable time and in favorable circumstances, while in a good spiritual condition, he might be saved, they say; but if he dies while in anger and out of spiritual condition, after committing some sin, and before he has repented, and confessed, and been forgiven, he would be lost, they say, though he had no control of the circumstances, and there-

fore not responsible for them. I would be ashamed of such a so-called salvation.

Such a mis-called salvation is taught in the scriptures, but it is not scriptural. It is one of the devil's doctrines as seen in the cases of Job and Peter. The testimony of God was, that Job was the most upright man in all the earth, but Satan said he could put him in circumstances that would cause Job to curse his Maker to his face. God gave the devil a few chances to overthrow Job's faith, and piety, and never was a greater failure. He made a second effort, and that failed. Both challenges were from Satan, and God accepted both in order to stop the mouths of all slanderous gain-sayers against the salvation of God. Then after a few thousand years, Satan challenged the Son of God for a fair trial of Peter. "Satan hath desired to have you, that he might sift you as wheat," said Christ to Peter. The word translated desire is often translated pray, hence Satan prayed that he might overthrow Peter. And so he did seemingly. He made Peter lie, and swear falsely, but he rather improved Peter's character. Peter's salvation was not in jeopardy at all. Peter's courage failed, but his faith and love did not fail. "I have prayed for thee that thy faith fail not." And "I pray not for these alone, but for all who shall believe on me through their word." So that "none given to him shall be lost but the son of perdition."

Judas was never a son of God by faith in Christ. He followed Christ, not because he loved him, but because he carried the money bag from which he could steal. Christ knew from the beginning that Judas was a devil, and a thief, and a would-be traitor, selling the Savior of the world for thirty pieces of silver. Satan got advantage of Peter's courage, which belongs to the natural

man, but faith and love belonging to the spiritual man and of which salvation is affirmed, were too much for Satan, because a stronger than he had turned him out of that house, and was pledged to keep and guard it.

If the devil could get one of God's saints he would; if he could get two he would do it; then he would get four or more if he could do it. And if more, then all; which he would if he could; then if he didn't, it would not be because he could not, but would not; then those he spared because he would not, would be saved, not by the grace of God, but by the disgrace of the devil; that is, the devil didn't want them, and so God could have only the devil's refuse. If salvation were of ourselves instead of God, then Satan would get all of us. But if our life is hid with Christ in God, then Satan must bind Christ and cast him out of the Father and then forcibly seize and possess the Almighty. Thus Satan would be mightier than the Almighty so-called and Satan would be God. All of this would become the logical conclusion from the premise, which proves the premise infinitely wrong.

Now I beg to put a *practical* question to all who believe that the power of the gospel can produce no greater EFFECT than such a so-called, but mis-called circumstantial salvation. If they would use the right terms they would offer as the Effect, a precarious, fallible probation, or a failing reformation. The apostle asks: "What have we that we did not receive?" What we receive is by faith. Now for the practical question. Did your faith receive salvation, probation or reformation as the Effect of the gospel? If either or both of the latter, then you are without hope, and without God in the world. If Adam with all of his advantages failed under probation, and if the law is a failure, and all under it are lost, then what hope is there in probation?

But some may claim a broader foundation thus: That the Effect of the gospel is the pardon of past sins by immersion, with another probation resulting in reformation, and a holding out faithful unto the end. But all of this would be a shameful Effect, because every term is a delusion and a snare, and even the last is perverted like the others. God does not pardon past sins in immersion, nor does he pardon sins at all. Pardon is always at the expense of justice, and God cannot unjustly pass away sins. Sins must be dealt with according to law, and law exacts the uttermost farthing, so that every jot and tittle of the law must be fulfilled, and never made void. Christ himself did not, and could not make void the law, but he must himself fulfill it. Pardon is a dangerous doctrine. Thank God the word is not in the New Scriptures, and God forgave them that put it in the Old.

Now again, did you receive a perfect, free, full, final, and forever salvation, or did you receive by faith these other delusions. If you are no better than your faith, it is high time you were seeking a better faith. You had better cut off your feet and hands, and pluck out your eyes, and paralyze your tongue, than to offer all such delusions as the above to dying sinners. They all would miss salvation as far as the east is from the west, and as high as the heavens are above the earth, so much higher is salvation than these delusions. Don't deceive yourselves and sinners by offering these delusions in the name of salvation, for there is nothing safe in any or all of them, and there can be no salvation where there is nothing safe, or where there is anything unsafe or uncertain. The Effect of the gospel is salvation, of which I am not ashamed, because there is nothing unsafe or uncertain in salvation.

Let the reader strengthen himself for the next chapter—
I AM NOT ASHAMED OF THE EXTENT OF THE
GOSPEL. IT IS TO ALL WHO BELIEVE.

The devil has done his worst in that item of the Gospel.
Let us look over the bloody battle fields.

CHAPTER VII

THEOLOGICAL SURGERY

Physical surgery is growing in favor, and it is high time for theological and ecclesiastical surgery to come into better repute. The knife is doing more for the body than the old porous plasters. When a bodily evil needs the knife, it is not wise to substitute a poultice or plaster. We don't want fleshy evils united to the body, but separated from it. If unawares they get hold of the flesh, separation is still the remedy. Some sores may be poulticed but not all. The well-equipped doctor carries his medicines and his instruments. The medicines are remedies, the instruments are preventives. If the medicines fail, and the disaffection is likely to spread to the injury of the whole body, the knife is used to prevent it. If the disease is in the hand, or foot, or eye, and is incurable by remedies, these members of the body may be removed for the sake of the body, and the operation is not so serious, because these members are not necessary to the life of the body. They are not vital members, because the body can live without them. They are essential, but not essential to the life of the body. They are of great importance and profit, but not so much so as the vital members or organs, such as the brain, heart, liver, lungs, etc., without which the body could not live. When a surgeon cuts about the vital organs for their protection, he should be exceedingly careful and skillful lest fatal

harm ensue. Vital organs are to be protected and not removed. The surgeon may remove the hand, foot, or eye, and substitute others of his own manufacture, and the substitutes may look good, and be good and do good, but they are not to be compared to those God made. In reality they are only imitations. Man can't make an eye to see, nor a foot or a hand to feel. There is no life in them, because they are of man, and man can't give life. Remedies are good, but fallible; surgery is good, but dangerous; so that both should be mixed with much prayer. False hands and feet and eyes may be good, and I pity the man who has none at all, or who has the false, as I pity the bird without wings. These may not be essential to life, yet essential to their purpose. (Apply these illustrations to theological and ecclesiastical surgery in your mind as you go along to an application I will try to make presently.)

But not only can man make additions to, and subtractions from, the body, but the devil also takes a hand in these things, and which require a different treatment. If the devil puts one or more of his demons into a human body, all remedies will fail. Exorcism is the only treatment. Don't try to cajole, condole, console, and comfort or convert them, but cast them out. They may protest and rebel, and throw the patient down, and make him foam at the mouth, and throw him in the water or fire, but they must be cast out, regardless of risk or cost. Better try to make a rattlesnake laugh by tickling with a straw. Rattlesnakes don't laugh except when they bite you. So don't waste any time and remedies on devils. The spiritual knife of exorcism is the only treatment. So of cancers, carbuncles, boils, tumors, etc., which the devil may add to the inside or the outside of the body. Destruction is the only wise treatment. Use

the knife for separating, or other destructive medicines. Poultices may drive them in to break out again in a worse form. Eradicate them from the system. The lesser evils, not directly of the devil, as he does not carry them much in his stock, may be healed and cured, or the body may be able to throw them off in a milder way. Don't waste time and remedies on the devil and his diseases. Often wisdom is radical and mercy is severe, as when you pull a splinter out of the flesh.

Now let us try to apply these illustrations to the subject in hand. There is a Body of Divinity, or System of Doctrine, that needs to be guarded from the malice of devils, and the malpractice of men. The Bible speaks of the "doctrines of devils," and "the doctrines of men," both in the plural, but it speaks of "the doctrine of God," and "the doctrine of Christ," both in the singular. As the human body has many members, yet one body, some members honorable or comely and others not, yet the members lacking in these are necessary, and may be the most necessary; so that, if one member suffer or rejoice, all the other members suffer or rejoice with it; so there can't be any schism among the members. "The whole body is fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the upbuilding of itself." What a wonderful piece of mechanism or organism! Only God can make such.

By divine and regenerating grace, he can bring Jew and Gentile, bond and free, male and female, into one spiritual mind and judgment, and cause them to work together as his body or church, so it is one church but many members with a divine head. What unity in the human and divine if one can protect them from the evil

designs of men and deceitful devices of devils. When the unity is disturbed in these bodies, you may suspect the wiles of men or devils, and proceed accordingly. Just so with the Body of Divinity, or System of Doctrines. Many doctrines, but one system, and the unity of that body or system of devotion has provoked like opposition from men and devils. If they get some of the divine doctrines out of the system, and get in some of their own, which will not fit, the unity will be broken. But these inventions and innovations are to be treated differently. The doctrines of men, like artificial members in the human body, are not so bad as the additions of the devil. They are shams yet they seem to do some good. Not so with the doctrines of devils.

As artificial members are dead, and can't co-operate *vitally*, but only mechanically, so the added and substituted doctrines of men have no life in them, and can't really harmonize and co-operate *vitally* with divine doctrines. Remedies may be used on some of these doctrines of men, but never on the doctrines of devils. The doctrines of men are imitations, and are offered as substitutes, but the doctrines of devils are not only opposed to, but they are the very opposites of the doctrine of Christ. God said, thou shalt die; Satan said, thou shalt not surely die. He did not accuse God of lying, but he added the word "surely" that suggested a misunderstanding of what God said. And thus he is a deceiver. So with his temptations of Christ.

The devil has his anti-Christ, and his anti-churches, and his anti-doctrines. The church of Christ is congregational; the church of the devil is Catholic—the very opposite. The government of Christ's church is democratic and automatic; the other is monarchic and hierarchic—the very opposites. Christ says: "Ye are

brethren, and no one shall have authority over the others." The devil takes all authority from the members and gives it all to one man, or to a few. Not only in church matters, but in civil matters; not only all authority on earth, but all in heaven, hades, and hell, is boldly claimed by the pope; not in some things, but in all things. Out of one Church of Christ come personal, civil, and religious liberty; and individual responsibility and accountability. The other takes all of these away. One gives liberty to all, the other takes liberty from all. One says search the Scriptures, the other forbids it. One gives free access to the Father through the Son; the other gives *paid* access through the priest to the Pope.

Now the churches of men and the doctrines of men are not so bad. One takes about three-fourths of Catholic error, and mixes it with one-fourth of Baptist truth; another about two-thirds of one, and one-third of the other; another about half and half; another, maybe, takes more of truth than of error, but all camouflaged. And so they compound and confound and confuse and counterfeit. Like artificial members, these man-made churches and doctrines may have the same name of the genuine, and may look like them, and may seem to do some good to morals, society, and the State, but they are *spiritual* shams and imitations. There is no life in them. They can't co-operate with the genuine except mechanically; not spiritually and vitally. Instead of being vital, they may be fatal, though not so intended, as the devil's doctrines were. They always work an injury to the spiritual body or church and doctrine. They are offered as substitutes. At first they are more *convenient*, and will do as well. Then they become *better*, and at last the original will not *do at all*; and then cursed is the man who will

not submit to the substitutes. Many of Christ's doctrines they say are nonessential, but they never say that of their substitutes. Many of the doctrines of men, like all those of the devil, need the knife, because they are too bad for remedies. If they interfere with the vital doctrines they must be cut out. In the Pentateuch alone, there are more than a score of offenses for which an Israelite must be "cut off from the congregation"—the *ekklesia*—the Jewish church, "the church in the wilderness." Paul said (Gal. 3: 12): "I would they were cut off that trouble you." Here is the surgical knife again. *Kopto*, to cut; *apocopto*, to cut from; *ekkopto*, to cut out; *katakopto*, to cut down; *enkopto*, to cut in; with "cut short," "cut asunder," "circumcise," cleanse, divide, depart, distribute, divorce, open, parted, part and put asunder, purge, put away, prune, reject, sever, separate, schism, sect, sanctify, withdraw, etc., are different processes of cutting or separation. It is not union with these we need, for that word is not found in God's word, but instead the separating idea is taught everywhere. John the Baptist laid the ax unto the root of the trees, and Christ the pruning knife to the branches. There is too much mixing of good and evil.

VITAL DOCTRINE

The vital doctrines of the gospel are those that come *before* the cross. There is but one way *to* salvation, but men have made many ways *of* salvation. The penitent suppliant who believes in Christ crucified, is saved with a full, free and forever salvation, and he may err on all the doctrines after the cross, and yet be saved. He may be diverted by men from the river, and from the church, and from duty, yet he is saved. So the doctrines leading

up to salvation at the cross, are vital doctrines, and are essential to spiritual life. The others are essential to other things, very important things, but not so important as life. If they err on those they will suffer great and eternal loss, but not the loss of the soul. "The gospel is the power of God unto salvation to every one who believes." After salvation it is the gospel of duty, "created in Christ Jesus *unto good works*." "First make the tree good," etc. Now the doctrines leading up to the cross are, redemption, regeneration, conviction, repentance, prayer, faith, without which no sinner can be saved. One may err in his mind as to the order and the fullness of these doctrines, but he must not err in his heart and experience. If one thinks that faith comes before repentance, and has no experience to contradict it, he can't be saved; not because he missed the order, but because he missed the things themselves, for they cannot exist except in their order. If one says the power of the gospel is the power of *words*, read or heard, and knows no better in his heart, his error is fatal. If one says this power of God is unto reformation and another unto probation, his error is fatal. If reformation or probation is all of the Effect he sought or received, then he is infinitely short of salvation. What God offers is a free, full, and forever salvation; and if this was not received by faith, and is still refused, then the delusion seems fatal. To reject what the gospel offers, and accept a substitute of men or devils, must be fatal. And in addition to denying salvation as the *Effect* of the gospel, they proceed to deny that the *Extent* is to all who believe, they deny and assail another vital doctrine of the gospel, for that is vital. In defense of this point, I buckle on my sharp two-edged sword, and with the knife in one hand, and John the Baptist ax in the other, I start out to slay a thousand,

to chase another thousand, and to put ten thousand to flight. A host has encamped against salvation as the Effect of the gospel, and many and mighty hosts have encamped against the Extent of this Effect, as "unto all who believe." Having put on the whole armor of God, having my loins girt about with truth, and having on the breastplate of righteousness, and my feet shod with the preparation of the gospel of peace, and over all, having the shield of faith, whereby to quench the fiery darts of the wicked; and having the sword of the Spirit which is the word of God, and praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, I am ready to wrestle against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places, though it is exalted above all that is called God, or that is worshipped. From my quiver I draw out at one time about one hundred such arrows as these, "Whosoever believeth in him, shall not perish, but have everlasting life." "Hath everlasting life, and shall not come into condemnation." "Therefore it is of faith that it might be by grace, to the end, the promise might be sure to all the seed." If it were on any one of the sham substitutes I am going to assail, the promise would not be sure to any of the seed, but instead a fatal failure to all. "We are not of them that draw back unto perdition, but of them that believe to the saving of the soul." "By grace are saved through faith." Thus girded with truth I proceed to slay the enemies of the cross. Not salvation to all who believe, say Catholics, Roman and Greek; also many Protestants, and many others, and some Baptists, so-called. They have invented many substitutes for faith, as they cannot endure a salvation so extensive as that.

SEVEN SACRAMENTS

And first, I lay the knife and ax and sword to the Seven Sacraments of the Catholics. Extreme unction is the seventh and last, to be administered in the last moments, so no sin can be committed after. So important is it for this sacrament to be administered, that a dispensation has been given to any one, if no priest can be had. This limits the Extent to Extreme Unction. None others can be saved. It is intended to help out an uncertain and unsafe salvation. But many die at times and in circumstances not propitious for sacraments. As Paul in 1 Cor. 4: 6 transferred a principle to himself and to Apollos, that it might be better understood, so let us apply this sacrament to ourselves. A religion that is impractical is very imperfect, and that brings shame.

Suppose our dearest loved one should be wrecked on a train, or drowned in the sea, or killed by a storm, or in war, or a sudden death from heart failure or other cause, and millions die in these ways, and under circumstances they could not control, and which make Extreme Unction impossible; and as salvation cannot be extended beyond it, it being a sacrament, how we would wring our hands in agony and exclaim, O that salvation could be extended beyond Extreme Unction! If I were the one thus bereft, I would denounce the doctrine as of the devil. I would be so ashamed of such an imperfection that I would neither accept such a plan of salvation, nor commend it to others. If all such are lost, then God is unjust, as the failure to receive was in no way the fault of the subject, but in the providences of God. One thus dying, believing in this sacrament for salvation, would not trust in the Lord, and the devil knew the sacrament would cut the Lord out, and render his grace of none effect. The

devil put the sacrament in, and the Lord cut it out for our learning. Sacraments can't save.

But coming halfway down the line we come to the third sacrament called Confirmation. The Episcopal Church joins the Catholics on this sacrament. I quote from their Church Cyclopedia, page 167, 168, defining Confirmation: "The imposition of the hands of the Bishop, whereby the gift of the Holy Ghost is given to the person confirmed. . . . It was emphatically the Rite for that gift, as baptism was the appointed sacrament for entrance and birth into Christ. . . . It is often asked: Is Confirmation as necessary to salvation as baptism? . . . It is, for it is a part of the means of grace for our resurrection."

The age for this sacrament is about 12 years, after answering some questions in the Catechism. The administrator is the Bishop, who makes his rounds for the purpose. Let us transfer this also to ourselves in order to make a practical test. Kentucky and Tennessee are long States, and the Bishop lives perhaps in Louisville or Nashville. As children everywhere are subject to death at that age, let us suppose that we live in one end of the State, and that it is our child about to die without confirmation. We wire the Bishop: O Bishop, come down ere my child die. But he received another call from the other end, or elsewhere, or he may be absent, or sick and can't go, or decides to go another way, and my child dies without confirmation. It is not our fault, or the child's fault, or the Bishop's fault—we all were willing and anxious, yet the child is lost, because God's providence frustrated his grace. How ashamed I would be of such an imperfection!

I would not preach a gospel that allows providence to frustrate grace, or accident frustrate salvation, or that

gives nothing better than a probation. And note another shameful imperfection. In such cases as the above the failure could not be charged to the parties concerned, but to the fact that the administrator is not ubiquitous. So God's creation and providence made salvation impossible to those who were anxious to comply with his terms! I would be ashamed of such a God and such a gospel.

THE ORDINANCES

But there are many others besides Catholics and Episcopalians who make the Lord's Supper a sacrament, which, of course, makes it necessary to salvation. But a practical test brings this also into like objections. Millions have died who were not able to reach the Lord's table. They claim repentance, confession, faith, baptism, and church membership, all of which must come before the Supper, and yet, if without any fault of theirs, they died before the Supper—though anxious to reach it, and nothing to hinder, but divine providence—are they to be damned for not doing what they and all others were anxious should be done, but could not! If I believed such a doctrine, and such calamity should come to my house, I would be ashamed of it. But as I never did believe such foolishness, "shame," to me is too feeble a word. "I loathe, abhor, my very soul with strong disgust is stirred, whenever I see or hear or tell" of such doctrines of hell. What more could Satan do than that he has done.

BAPTISM

But there are myriads who join the above hosts in making Baptism a sacrament and necessary to salvation. But the same shameful results follow a practical test of this doctrine. Millions failed to receive baptism because

they could not. Some in prisons, some in war, and other forbidding circumstances where it was improper, impractical or impossible. Their religious chaplains or leaders may have held perverted views of the ordinances which might keep the candidate out of the water or from the water. The candidate may have been convicted of sin, repented, prayed, confessed, and professed, believed, and anxious to obey, but is hindered by circumstances he could not control—and millions have thus died. Are they lost? Why? How? For what? Are all who have been misled about immersion—the one outward act, performed by another, to be lost, despite the inward and spiritual acts of godly sorrow for sin, repentance, prayer, confession, faith, etc.—are all of these to be counted for nothing, because the one outward act of another to be performed on them was made impossible? What Paul said about the blood of bulls and goats, I say of this, and that with magnified emphasis, as blood is more cleansing than water. It is impossible for baptism to wash away sins. Heb. 10: 4. The doctrine falls both before a logical and theological test, or biological test, or any other. Shame on such a gospel!

Here are some concrete cases: A woman on a very cold day “heard and believed and made the good confession,” and wanted to be baptized, but the preacher who lived miles away, and who came only once a month, was at that time suffering greatly with rheumatism, and felt compelled to excuse himself until he could return on next appointment. In the meantime the woman died. Is she saved or lost? It was not her fault, nor the preacher’s fault, but only the preacher’s misfortune. Is she to suffer the pangs of the damned forever because the preacher had the rheumatism? If baptism is necessary to salvation, she is lost. I boldly affirm that if

she died without repentance and faith, she is lost, and if I believed the other, I would stand by the conclusion of my premise. I would not affirm a premise so loud and long that all the world could hear, and then deny the logical conclusion.

Another case: In trying to immerse a lady the preacher's foot slipped and the preacher and the lady got into a ridiculous mix-up, which caused the observers to laugh. The lady seeing this, refused to proceed, and I heard she was never baptized. Is she lost because the preacher's foot slipped? And so a great variety of such cases purely accidental, and which could not be controlled, have and may occur that frustrate baptism. Do they frustrate salvation also? Shame is only a sham of a word to express my dissent. So I repeat again, with increased emphasis, I am not ashamed of the Extent of the gospel for its salvation is to all who believe.

But some deny their belief in sacraments, and claim that baptism is a solemn ordinance, and as such is necessary to salvation. This changes the name, but does not change the principle, and the same objections hold. This system puts faith before conviction, then repentance, then confession, then baptism, so that, if after all of these, baptism should be hindered, then all of these are counted for nothing, as baptism saves. This, like the other, puts an outward ordinance for the body, to be seen of men, with a passive submission, infinitely above the holy activities of the heart and soul. God looks at the inward, man at the outward. Salvation is often predicated of faith—"whosoever believeth hath everlasting life," and "shall not perish;" also of repentance—"repentance unto life," and "repentance unto salvation;" also of prayer—"whosoever shall call upon the name of the Lord shall be saved;" also confession—"with the mouth

confession is made unto salvation;" also love, which must come before baptism—"whoso loveth is born of God;" and damnation is predicated of all who repent not, believe not, call not on God, confess not, and love not; but salvation is never predicated of baptism, nor damnation of those who are not baptized, and yet this system of doctrine instead of speaking where the Bible speaks, and keeping silent where it is silent, this system, I say, loudly proclaims that the one outward act for the body, to be seen of men, and administered by a man, and thus of the will of man, and only passively received, that this one act, saves the soul, and without which all the acts and exercises of the mind, heart, and soul, go for nothing. They are all failures if baptism fails; Unreasonable! Unmerciful! Unjust! Impossible!

But, does not the Scripture say: "He that believeth and is baptized shall be saved"? No, that is found in Mark, but Mark did not write it. Then who wrote it? No one knows, or professes to know. But was it not inspired? No, it cannot stand the true canonical test. It is faulty, and therefore not inspired. Is not the opposition to it modern? No, nearly all of the early fathers protested against it, many did not know of it. No scholar denies that it is one of two appendages made to Mark's gospel and that Mark wrote neither one of them. They both sound apocryphal.

But does not John 3: 5 say that "except one be baptized and born of the spirit he can't enter the kingdom of God?" No, it lacks all of saying it. See my tract on the subject. It is made to read that way, and millions so read it, but it can't be true. But does not Acts 2: 38 say: "Repent and be baptized in order to the remission of sins?" No, that is as far from the truth as the other. See my tract on that text. But did not Paul wash away

his sins in baptism? Yes, just like Pilate washed away his sin, when he washed his hands in the basin of water. It was declarative in both cases as in all ordinances. Did not Paul say we are baptized into his death? Yes, but he explains it thus: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," both of which are seen in baptism in a likeness. But are we not baptized into Christ? Yes, just like the Israelites were baptized into Moses. It is a public declaration of loyalty, a leaving all to follow, and to walk in newness of life.

Well does not Peter say that "baptism now saves?" Yes, just like David says, "there is no God." How different from the true reading? "The fool says there is no God," and "the like figure whereunto baptism now saves us." Baptism saves in a figure, and if it saves in a figure, it does not save in reality; for the figure is never the reality. I believe there is a relation between baptism and salvation, but not that of the substance to the shadow, but of the shadow to the substance. The substance does not need a shadow, but there can be no shadow without the substance. The substance is all, the shadow is nothing, but a sign or figure of the substance. So salvation is the substance, the all in all, while baptism is only the shadow, or figure, or likeness, that wholly depends on the substance, and the substance not at all on shadow. Don't forget the dog crossing the river on a log, with his mouth full of meat, and seeing his shadow, plunges at it and got only a good ducking. There is no substance in a shadow. It may be suggestive and helpful in showing us the reality in a figure or likeness, but that is all. There is too much grasping after the shadow and losing the substance. Thus it is with baptismal Saviors and sacramentarians.

CHURCH MEMBERSHIP

But millions of others, opposing the Extent of salvation to all who believe, try to limit it to CHURCH MEMBERSHIP. They say all in the church are saved, and all out of it are lost. The Catholics, claiming for themselves a universal visible church, boldly take this stand. No salvation outside of the Catholic church. No difference what or how much they believe or love or do it counts for nothing outside of the church. They may and do make limits within the church, such as sacraments and other things, but salvation can't extend beyond the church. Of course the Scriptures teach the opposite, but the Scriptures are not in the way of those who teach for doctrine the commandments of men. "They reject the commandment of God, that they may keep their own tradition." Mark 7: 7-9.

Protestants define the church as universal and invisible, and so they limit the salvation to the church also, with yet narrower limits within. They are as blind as bats—yea, blind as Catholics, when they read Acts 2: 47, rightly translated: "The Lord added the saved to the church." Every scholar knows they were saved before they were added to the church, but it does not suit their notions, and like the King James translators, they force it to read, "such as should be saved." The Lord said, make disciples, and baptized them—the disciples, and he, and the apostles practiced that way (John 4: 1), but as that does not suit their notions and traditions they insist on making disciples "by baptizing them." Both of the above are what Peter calls "damnable heresies," or heresies of perdition, and that means of the devil, because it is his efficient plan for peopling hell, and if men will not yield to the word and commandment of

God, but teach contrariwise, whose servants are they? Do they make recruits for God or for the devil? We can know these doctrines by their bloody and filthy fruits.

There are still others who limit the church to their own little modern denomination, who hold that none can be saved outside of that little limit. Then let us thank God that so few can be saved, if the fruits of salvation are to be found only in them. How many otherwise good characters have been ruined by that heresy of perdition? But the only real church is a congregation, and I never heard of one trying to limit salvation to that, and why? Because that is Baptist doctrine, and Baptists know the right extent and limit of salvation.

Now comes the serious results from the above heresies. If Christ is to judge them out of their own mouths, and he says he will, and also by the words that he spake, and he says he will, then all such must be damned, as they have no baptism and no real church membership.

If sprinkling is not baptism, and certainly it is not; and if babes and sinners are not proper subjects, and certainly they are not; and if this is not a regenerating or saving sacrament or ordinance, and certainly it is not; and if none such are authorized to administer this ordinance, and certainly they are not; and if these man-made institutions of theirs are not churches of Christ, and certainly they are not; and if these heresies fail to bring forth good fruits in their lives, and nothing is more clear, then how can they be saved? And how can those who deny the above heresies, profess salvation for them, knowing the danger to them, and to the whole world, in doing so? If sprinkling or immersion can't save; if joining a or the church can't save; if Baptist baptism and Baptist church membership don't save, and we know

they do not, and cannot, then how can Baptists put a premium on the piety of the above errorists, and claim salvation for them? Those who believe in a crucified Christ are those who believe to the saving of the soul. But to turn from this to any and other substitutes, and believe in them for salvation, *can that faith save?* Baptists would not hesitate to turn even a Baptist preacher out of the church, and over to Satan, if he believed the above heresies, and would do so that the soul might be saved in the day of the Lord Jesus. Is it not better to deliver such than to deceive them; to convert them than to confirm them; to warn them than to woo them? There is but one way to salvation, and that ends in faith in the Crucified One. This of course includes the necessary prerequisites to faith, such as conviction, repentance, prayer, etc. Now these plain words are not written for destruction but for salvation. I believe God has a people in Rome, and in Protestantism, which is the image of Romanism, and many more in the latter than in the former, but he calls on them through his true ministry and word to come out from among them, that they be not partaker of their plagues, and their best friends are these who call them out, and warn them of danger.

WORKS

There is yet another class who deny the Extent of salvation to all who believe, and who claim that salvation is by works, and as works can't save, and were never designed for that purpose, how can those who believe this "heresy of perdition" be saved, and how can we profess salvation for them, while they confess for themselves that they are not saved, and can't be till they die, and then it is determined not by faith, but by works.

Can that faith save? There is no excuse for such an error, since the Bible thunders against it from Alpha to Omega. In Matt. 7: 22, 23 the Lord shows us how it will be in the judgment? "There will be many in that day who will say, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart ye workers of iniquity." The above are not works of iniquity, but good works, yet they were performed by workers of iniquity. They are unregenerate men, doing good works with a wrong motive, and not from the heart as unto the Lord. They did not love Christ and keep his commandments, because they loved him, but that they might be saved, or some other selfish motive; so their works were rotten in the core. Good works are good in their place, but like law, and water, and fire, they work destruction out of their place. "Not of works," "not of works of law," "not of works of the law," "not of works of righteousness which we do," etc., were thundered from both Sinai and Sion, and if men will not hear and heed they will work out their own destruction with greediness. If a law had been given that could give life, Christ need not have died.

No amount of good works, even of the right character, can save, because never so designed, as they are impotent in the matter of salvation. Though I speak with the tongues of men and angels, and have the gift of prophecy, and understand all mysteries, and all knowledge, and have all miracle-working faith; and bestow all my goods to feed the poor, and give my body to be burned, it profiteth nothing if not prompted by love to God. The way to work salvation is to go up into heaven and bring Christ down, then go into hades and bring him

up from the dead. Salvation requires that kind of work.

An Arminian will say, "Believe on the Lord Jesus Christ and thou shalt be saved," and also assent to "all who believe" in my text, but he denies it all in his creed, in his preaching, in his life, and in his heart. They deceive themselves as well as others. They insist on injecting the Arminian "do" of the heathen jailer's question into the gracious faith of Paul's inspired answer. Paul connected a present faith with a future and forever salvation, as is so often done in the Scriptures, which Arminians boldly deny, and that shows they don't believe Paul's answer, nor Romans 1:16, nor Christ's promise of everlasting life as a present possession. If the Arminian insists on injecting the filthy rags of his own righteousness, which Paul compared to dung, and said he did not want to be found in any such righteousness of law, but only in the righteousness of God by faith; if a man rejects imputed righteousness as many boldly do, then his doom is seen in the man at the wedding, in his own garment, instead of the wedding garment prepared for him. Such can't have that faith "that works not (for salvation), but believes on him who justifies the ungodly," and hence his faith can't be counted unto him for righteousness; the right sort of faith can. I do not say that no Arminian can be saved, but if saved he will be saved contrary to his doctrine, the same as Catholics and others, and that is not very promising, but like the rich man, while not possible from a human standpoint, yet it is possible with God, and God can save such only by burning up their works and saving them as by fire, but they will suffer loss, and such a loss! Let them and all examine themselves, whether they be in the faith, and let us exhort them to make their calling and election sure—that is, sure to themselves. Many are going to be

deceived, and it is best not to help on their deception, but to convert all who err from the truth, and thus save their souls from death, and hide a multitude of sins. Let us contend earnestly for the faith once for all delivered to the saints. "If ye love me, keep my commandments," and those who love and believe are born of God. Thus salvation is to all who believe. Obedience and service follow salvation by faith.

OTHERS YET TO CUT OFF

But the war on the text, *Salvation to All Who Believe*, has many other divisions in its army of adversaries. Reaction from dead externals brought forth some 250 years ago the doctrine of PIETISM, which was demanded, or there was no salvation. This magnifying of internals and minifying of externals brought forth of book in 1695 charging this new doctrine with 283 heresies. Not to all who believe, say the Pietists, but to all who had this type of Piety. This sect may not exist as such in this country, but the doctrine is here. No difference say they about doctrines and duties, so the heart is right. The devil knew that bait would catch many, for so many want to get rid of doctrines and duties, and so they accept and cultivate these peculiar notions and emotions. Not all of a certain faith, say they, but to all of certain feelings. With their feelings-developed into fanaticism they become infallible, intolerant, as well as intolerable. If that kind of salvation produce that kind of piety, or if that kind of piety produce that kind of salvation, then the Lord deliver us from either or both. I have had some experience with such in my churches, and much observation of it with others; hence, seeing their fruits, I pray to be delivered from further contact with it. Such piety is impious. It hates the doctrines, commandments and

church of Jesus Christ. I believe in emotions and piety of the right kind, but the devil has been as zealous in perverting the internals as the externals. Right emotions come out of right doctrines and duties. "If ye know these things happy are ye if ye do them." By keeping Christ's words, the Holy Spirit dwells in us, and the Father and Son will dwell with us. Right doctrines, duties and emotions go together, and any piety, so called, that separates them, is not of God, but of the devil, or of men. Love is an emotion, and "this is love, that ye keep his commandments." Salvation is not to all of a certain feeling, but to all of a certain faith.

SANCTIFICATION

Another large class akin to these say, The extent of the gospel is not to all who believe, but to all who are SANCTIFIED. And so say I, but it is to all who are sanctified by faith in Christ, and not to those only who are sanctified by fanatical feelings and notions of a certain kind. I don't believe in the second blessing sanctification, but in the first. If the extent of salvation is to be cut down to this kind of sanctification, then may we not rejoice that so few will be saved. What a pity to have otherwise good characters spoiled with this kind of sanctification. There is a striking illustration of this kind in Luke 18: 11, 12: "God, I thank thee that I am not as other men, or as this publican." I fast, and I give more than God requires, and I do and I do, and I do not and I do not. The publican, smiting his breast, and confessing his sin, and trusting to the antitype on the bloody altar before him went down to his house justified and sanctified by faith. This was a first blessing sanctification, and if he ever found any better it is not recorded.

The sanctification and justification of the poor, humble publican stand heaven-high above that of the proud, boasting Pharisee.

ASSURANCE

But there is a respectable class of Baptists, and very zealous as errorists generally are, who deny salvation to all who believe and confine it to ASSURANCE. I believe in the assurance of the gospel, as you may later see, but I don't believe in this kind of assurance. As I understand, it is an intellectual process, or logical syllogism, which leaves no room for mental doubt. If one doubts this kind of Assurance they say he is damned. The doctrine is this: If God says so and so, and you believe that what God says is true, that makes it true to you. This intellectual faith produces an intellectual Assurance, and also intellectual pleasure, like other errors, but this kind of faith misses the mark.

Saving faith is of the heart, and assurance is of the heart as well as of the understanding. When, under conviction of sin by the Holy Spirit, the heart is pierced with grief and godly sorrow, so as to make one cry unto men for help and unto God for mercy; and when the penitent trusts in the Lord Jesus Christ to the saving of the soul, peace, and joy, take the place of grief and sorrow; "the burden rolls away," and then there is the experience of Assurance in the heart, as to forgiveness, salvation and justification. This is the first degree of assurance. But this new-born babe knows but little of the doctrines of the great salvation. Let him be baptized upon a profession of this possession in the heart, and then go on to assure his *intellect* of the deeper things of the gospel, such as substitution, security, second coming of Christ, resurrection, glorification, etc. This will bring

him into the larger possession of Assurance of understanding of the doctrines intended for those who had experienced the first lesson of Assurance of the heart. The second assurance of the intellect without the first assurance of the heart is a delusion. Substitution, second coming, resurrection, etc., are glorious and delightful doctrines to believe intellectually, but the extent of salvation must not be confined to that kind of assurance which follows salvation, but it must be to all who first believed.

I know from experience about these two degrees of assurance, or *double assurance*, if you prefer that designation. I was convicted of sin, so that I had no rest. My soul was troubled and heavy laden. I sought peace and rest. I cried unto God for mercy, and at last I committed my soul and life and all to him for salvation. Then peace came, and also joy and happiness, and I knew he had power on earth to forgive sins. Long after that, I believed the other soul-thrilling doctrines of the gospel, and found still more peace and joy and happiness. Thus I grew from assurance of the heart to assurance of faith, then to assurance of understanding, and then to the assurance of hope. But *salvation* is to all who believe.

ELECTION PREDESTINATION

But another class of Baptists who extend salvation, not to all who believe, but to all who are Elected and Predestinated.

That is true as I hold it, and as the Scriptures teach it, but not true as these brethren hold it, for they make it deny my text, which proves a wrong spirit and a perverted interpretation. It is oftener stated, to all who believe, than to all the elect, and both are true, but to make one statement deny the other is a perversion. One

is true on the divine side, the other on the human side, and to deny the human side is to make the gospel of none effect, and prayer of none effect, repentance of none effect, and faith of none effect, and means and missions of none effect, and life and service of none effect, so far as salvation is concerned; for if God elected his children and predestinated their salvation, that secures the end, and God is left to carry out his own purposes of grace, and it is presumption for man to put his hand on the ark, or to the work. Those go so far as to say, the elect don't have to hear, believe and know.

I do not deny that the end was purposed from the beginning, but I do deny that the end was accomplished from the beginning, nor could it ever be accomplished according to the predestinated means, if all held to this perverted view. The end is predestinated to be by grace through faith, and faith comes by hearing and hearing of preaching, and preaching by being sent, which means missions. Election is of persons, and the means and agencies are predestinated. A doctrine may be rightly stated and wrongly related, emphasized and interpreted. Here are several illustrations of this. Many say that Jesus Christ is the Son of God, and so say I; but if they deny that he is the Son of man, as many do, they pervert the doctrine so as to make their statement of it deceptive and destructive.

If he is not the MAN Christ Jesus; if he is not both human and divine, he is no Savior for us.

On the other hand, many believe, as I do, in his humanity, but deny his divinity. Here our seeming agreement leaves us the poles apart. Can that faith save?

"Believe on the Lord Jesus Christ and thou shalt be saved," is assented to by Universalists, but there is death in their statement of the truth, as they think all will be

saved whether they believe or not. In making faith vain, they make their faith vain. Hence a Universalist doesn't believe to the saving of his soul, as he does not believe that faith instrumentally saves the soul. In making faith unnecessary to salvation he makes it unnecessary to his salvation, so he can't be saved. So the Arminian in adding works to faith, denies that it is to all who believe, and that, after assenting to the text. 'Take another statement. Baptism is necessary to church membership and a prerequisite to the Lord's table, are statements that many hold to, and so do I, yet we have no fellowship for each other's interpretation and application of the statements, because we differ so widely in the definition of the terms baptism and church.

I agree with many that baptism sustains a relation to salvation, but if they make it the relation of substance to shadow, and I of shadow to substance, we are the poles apart in the interpretation of the statement, as they put the shadow before the substance and make the substance depend on it, and I put the substance before the shadow, and make the shadow depend on the substance. Of course salvation is the substance, and baptism the shadow, or likeness, or figure. If the substance is not first, then the shadow or figure or likeness is nothing. It is a sham shadow.

And so with election and predestination. I believe that all such will be saved, but I don't kill the statement with my interpretation of it. Look at some of the strongest Scriptures, and see how the divine and human are joined together. John 6:37: "All that the Father giveth me *shall come to me.*" Verse 44: "No one can come except the Father draw him." Giving and drawing are the divine side, and coming is the human side. Verse 45: "And they (the elect) shall all be taught of

God. Every one therefore that hath heard and that learned of the Father cometh unto me." Taught of God is the divine side; learning and coming, the human. The living bread must be eaten, and the living water must be drunken. There is both the divine and human. John 10: 15: "Other sheep I have which are not of this fold (his hidden elect); them also I must bring (divine side) and they shall hear my voice (human side). My sheep hear my voice and I know them, and they follow me." How beautifully interwoven are the human and divine sides. John 17: 2: "Thou hast given me authority over all flesh, that I should give eternal life to as many as thou hast given me." Strong as strong can be on the divine side. But what is eternal life? Read next verse: "And this is life eternal to know thee, the only true God and Jesus Christ whom thou hast sent." To say that the extent is to the elect and they don't have to know, that they can have life and no light is a damnable heresy. Verse 6: "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them to me, and **THEY HAVE KEPT THY WORD.**" Verse 9: "I pray for them, I pray not for the world, but for them which thou hast given me." "Neither pray I for these alone, but for all them also which shall believe on me through their word." Here the elect, the means and the end are joined together, and woe to him who puts them asunder. Acts 13: 48: "As many as were ordained to eternal life believed." Now reverse it: As many as believed were ordained to eternal life. If this does not stop the mouths of anti-missionaries and Arminians, then the word of God is powerless to do it. Acts 15: 14: "God visited the Gentiles to take of them a people for his name." How? "That the Gentiles by my mouth should hear the gospel

and believe." "That the residue of men might seek after the Lord," etc. How plain and strong!

In Romans 8: 28-30 we have his sovereign purpose, foreknowledge, predestination, but these are followed by the effectual call and justification and conformity to his image. The divine and human are coextensive. In Eph. 1: 3-13 we have personal election before the world was, predestination unto the adoption of children according to the good pleasure of his will, to the praise of his glorious grace; redemption through his blood, and forgiveness of sins, according to the riches of his grace, abounding toward us, making known to us the mystery of his will according to his good pleasure which he purposed in himself; the final gathering together, the inheritance predestinated according to the purpose of him who worketh all things after the council of his own will, etc., until it looks like it is all divine and no human left. But read the conclusion in verses 12 and 13: "That we should be to the praise of his glory who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also having believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance," etc. "Wherefore, after I heard of your faith and love, I cease not to give thanks." Was there ever such language? So strong on both sides, that woe to him who separates the human from the divine; and woe to him who separates the divine from the human, for they wrest the Scriptures to their own destruction. For by grace are ye saved through faith, and unto good works, and therefore it is of faith that it might be by grace. Grace is the divine side and faith the human side, all beautifully blended. So of II Thes. 2: 13, our special text under the general text of Rom. 1: 16. Eternal personal elec-

tion, to salvation, through sanctification of the Spirit, and belief of the truth, into which salvation ye were called by our gospel to the obtaining of final glory. The myriad minded, and lion-hearted Paul felt compelled to thank God always for these truths thus stated, and his conclusion is: Therefore, brethren, stand fast and hold the traditions taught by our word or epistle. The above are briefs of these Scriptures and would appear stronger if space allowed their full quotation. And so of other Scriptures.

Keep in mind that the gospel was not sent to infants and irresponsible persons, but to sinners who are dead through trespasses and sins; that is, dead to God, to Christ, to holiness, and to spiritual things; yet not dead mentally and morally, but so alive as to be wholly responsible to God for all transgressions of physical, moral, mental and social law, and also under infinite obligation to God for all his grace and goodness to them as natural men. These things they should know, and cursed are they if they do not know, as nature, providence and revelation are full of light and knowledge.

Now, let me close with my boast in the Lord and of the Lord. Put a man in prison, and "deny him the benefits of clergy." Bind him with a coil of rope till he can't twich a muscle. Cut off his hands and feet, and pluck out his eyes, and tongue, and otherwise torment, deny and deprive him. Or, nail his hands and feet to a cross, and let the Savior be in a worse fix than he—if such an one from the heart will repent and pray, and confess to God, and believe in the Crucified One, though he moves not his lips or eyes, and can't move his muscles and members—I defy men and devils and devilish devices to thwart his salvation; yea, all such opposition might be made to turn out rather to the favor and furtherance

of his cause and case. "Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword; nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (or created thing) shall be able to separate us from the love of God in Christ Jesus." Full of grace and endurance.

What is it men and devils have not done to pervert the Benevolence, the Invitations, the Means, the Demands, the Power, the Effect, and the Extent of the gospel. Be not ignorant of his devices, nor of the traditions of men that make void the voice of God. Loudly and lastly: I am not ashamed of the Extent of the gospel—It is "SALVATION TO ALL WHO BELIEVE."

CHAPTER VIII

I AM NOT ASHAMED OF THE ORDER OF THE GOSPEL

"First to the Jews and also to the Greeks." Rom. 1:17.

Nationally, personally and doctrinally considered, God is the God of Order, and not of confusion. He brought order out of chaos, and it is called *kosmos*—world, which means order, or system.

He also ordered the planetary and stella relations, and that is called universe, which means universal order. The smallest insects have organisms, and that implies order. The ages are set in order, and they will begin and end on time.

He appointed the nations their bounds of territory and time. What order in the human body and also in the church, when rightly organized and ordered! So the order of doctrine, called Systematic Theology.

Death results from disorder. Hence Order is a vital element of the Gospel and must be maintained. An error in the Order, is as harmful as error in doctrine. I am not ashamed of the national order of the Gospel, which was "to the Jew first, and also to the Greek" or Gentile.

Abraham is the first of the Jewish nation. As all the world was idolators, God chose Abraham and brought him out of his surroundings, and from his parents, and put him in private school, so he could discipline and develop him.

From a human standpoint as well as Scriptural, Abraham was and is "the father of the faithful," and "father of us all." He was a great man by divine grace. His trials were very great, especially the trials of his faith in leaving his country and kin, and in believing that what God had promised concerning a son and seed as numerous as the stars or sand, when he and his wife were as good as dead; yet against hope believed in hope, and staggered not at the promise of God, but was strong in faith; and being fully persuaded that what He had promised He was able also to perform, etc.

See his faith also in the offering of his son Isaac on the altar. From him sprung a people called Hebrews or Jews, to whom the oracles of God and the covenants and promises were committed. How faithful they were in keeping the oracles, though they often and grievously disobeyed their precepts, for which they were allowed to be taken captive by other nations; and how in captivity they made known the true God and His Word! In this and divers ways and times of captivity the Word went out from the Jews to the Gentiles.

And when the Christ came, the Jews were in subjection to the Romans, yet the order of the Gospel was still observed.

"First to the Jews." "Go not to the Gentiles, nor to Samaria, but only to the lost sheep of the house of Israel." It was wise not to bother the heathen with the Gospel, till it is accepted and experienced by those who had the advantage of knowing, and when the time came for it to go to all the world, they must tarry at Jerusalem for the first victory.

Right there, where he was crucified, buried and risen, let the Gospel first be preached. Convert those who

crucified him, those who gloried in his death as a malefactor, and who denied his resurrection and ascension. Don't run off and bother strangers with strange and incredible things, until they are proven true at home and to the worst of enemies.

Charge the Jews with the death of Christ, and prove to them that he arose and ascended and will come again, and command them to repent and then turn to the Lord.

As the result of the first day's work 3,000 were painfully convicted of these truths, and were joyfully converted, and were baptized and added to the church.

Again, Acts 4:4, "Howbeit many of them that heard the Word believed, and the number of the men were about 5,000."

Again, 5:14, "Many more were being added, such as were believing in the Lord."

Again, 6:7, "The Word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith."

Let Stephen be stoned, and Saul give consent, and persecute the church at Jerusalem, and make havoc of it, and scatter the members abroad throughout Judea and Samaria, as they will not go voluntarily; but let them go preaching the Word. Let Philip preach Christ in a city of Samaria, and the people with one accord shall give heed and believe and be baptized. Let Saul start to Damascus on his bloody mission and let him go "breathing out threatening slaughter," but I will take him in hand and reveal myself to him and in him, and then I will send him to the Gentiles.

Let Peter go to the house of Cornelius and bring salvation through the Word and I will show him and all the

world that I am "no respecter of persons," for I will pour out my Spirit upon that Gentile house, and will give them tongues with which to magnify God, and as many as shall receive the Holy Spirit will be baptized.

Then go on to the uttermost parts of the earth, conquering and to conquer. Then they cannot chide you for not beginning at Jerusalem and with the Jews. I am proud of the Order, first to the Jews and then to the Gentiles.

But not only am I proud of the Personal Order, first to the Jews and then to the Gentiles, but I am not ashamed of the Doctrinal Order of the Gospel.

And here the devil has done his worst again, by so confusing the Order of Doctrine as to wreck the end proposed. FIRST make the tree good, and THEN the fruit will be good, is the divine and rational Order. The fountain must be first made pure or the stream cannot be pure.

B comes before C, C before D, and D before E; or, a man must be, in order to see; and see, in order to do; and do, in order to enjoy.

This order is philosophical as well as Scriptural.

Except one be "born again," "born of God," "born of the Spirit," "born from above"—all equivalent expressions—he can't see or discern spiritual things, no more than one can see or discern natural things without a natural birth. The new birth and new creation are closely akin and so "created in Christ Jesus UNTO good works" is the necessary Order so generally rejected or reversed.

A man cannot desire to enter the Kingdom of God unless he is spiritual, so he can discern its spiritual nature, which consists, not in meat and drink for the nat-

ural man, like earthly kingdoms, "but in righteousness and peace and joy in the Holy Spirit." "For he that in these things serveth Christ is acceptable to God and approved of men." Rom. 14:17-18.

A man must be saved before he can serve acceptably and profitably. One must be baptized, which is putting on the uniform, before he is fit for the Lord's army.

The Arminian way of serving and doing in order to be saved, or in order to be spiritual, is the Gospel order reversed, and ends in defeat. The order of repentance and faith is fixed by the Scriptures and is so philosophical and necessary that to reverse the order is to destroy both repentance and faith. Repentance, prayer, faith, hope, and love is the infallible Order—to change which is to wreck the whole Gospel system. It is the invariable order of Scripture, to change which is suicidal disorder.

If faith in Christ or saving faith as it is defined comes before repentance, and repentance changes the mind, as all admit, then repentance after faith necessarily destroys the work of faith; and if faith saves, then the salvation and faith are both destroyed by such disorder.

John and Christ and Apostles Peter and Paul, all preached repentance first and then faith, and "when they believed, they were baptized." That is the time to baptize, but the above disorder would put baptism before conviction, godly sorrow, repentance, prayer and confession, which is contrary to the Order of the Gospel and fatal to the soul, as the others are not expected to follow baptism. I am not ashamed of any order of the Gospel, for it is the wisdom of God, but I am unspeakably ashamed of the disorder that men have forced, contrary to all Scripture, in all things that God has orderly arranged, as regards both Persons and Doctrines.

GRACE AND CHARACTER

Arminians say, and boast loud, long and late that God respects character and then quote: "God is no respecter of persons" to prove it. Of course God respects character in the matter of rewards, but saving grace finds no character to respect, and if it could, it could not give salvation because of it. They say that election, predestination, regeneration, salvation, forgiveness, justification, sanctification, preservation, glorification, etc., are based on character. One of their great ones states it thus: God foreknows all things, and whom he foreknows to be good, to comply with the Scripture conditions, he predestinates to eternal life." See more such in *Exceeding Riches of Grace*, pp. 195-198. So we make character for ourselves by complying with conditions, *for* and in *consideration* of which grace is due. This is the gospel inverted and grace perverted. Character is not the cause of grace, but grace is the cause of character. Paul says: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." I Cor. 15:9-10.

Grace found Paul a persecuter of the church of God. Read Matt. 13:34-36; Rom. 15:18; II Cor. 3:5; Eph. 3:7; Phil. 2:13, etc. Grace *gives* character. Character has its characteristics, but which is first? Do characteristics produce character, or does character produce characteristics? The fruit is the characteristic of the tree, and infallibly decides its character, but which is first,

the tree or fruit? And how did the tree get its character? The fruit can't impart its character to the tree, but the tree imparts its character to the fruit. The man that can't see this must have been blind from his birth.

Is religion the cause of character, or character the cause of religion? Does character produce salvation, or does salvation produce character? How much character must a man make before he can get salvation? Is salvation no better, no more reliable and enduring than the character? Of course as "primal salvation" is based on character, so "final salvation" must also. This necessitates the doctrine of falling from grace, not only as a possibility but a certainty. Yet they tell us that preservation is based on character. The preservation of some things depends on character, but the salvation of the soul is not one of these things, in either its "primal" or "final" state. Character SHOWS salvation, but it can't give it. If God respects character in the matter of salvation, then salvation is of ourselves, both "primal" and "final." Then salvation is of works of righteousness which we do or can do. A man is not good because he does good, but he does good because he is good. A man is not righteous because he does righteousness, but he does righteousness because he is righteous. He that does righteousness is born of God. I John 2:29. The tense the Holy Spirit used makes it stronger—has been born of God.

The birth must come first, the same as in the natural life. He that walks and talks has been born. The birth must be first. The same epistle tells us that, "Every one that loveth has been born of God and knoweth God." I John 4:7. The tense is "has been." "Every one that loveth has been born of God and knoweth God." The birth must come first, hence it is not based on good

character, but in spite of bad character which makes the new birth a necessity. He that believeth is, or rather has been, born of God. I John 5:1. Faith comes after the new birth. The Holy Spirit put it that way, and if it does not agree with our way, then our way is wrong. It is the same Arminian disposition to get out character as the basis of grace. To make salvation or grace in any fashion depend on faith is the same as making it depend on ourselves, and that makes salvation of ourselves, and not the gift of God. Good works, love, faith, hope, etc., are the fruits of the new birth. They show faith but can't bring forth such fruits as salvation, etc. An unregenerate sinner cannot love God or discern spiritual things, but is at enmity to one and blind to the other. Except a man be born again he can't see the Kingdom of God. Nature before character, and life before action. It can't be otherwise, in natural or spiritual things. If you ask now what is the cause of the new birth, the answer is, sovereign grace. See John 1:12-13; 3:6-8; Jas. 1:19, etc. If you now ask why this sovereign saving grace was not extended to all, I must refer you to Rom. 9:18-33, and 11:5-7, etc. On the other hand, as many as were ordained to eternal life believed, and the promise is to as many as the Lord our God shall call according to his purpose and his promise, which was given us in Christ Jesus before the world began. All that the Father gave the Son shall come to him and none can come except the Father draw him. Let us not reply against God.

If one thinks this doctrine is unfavorable to character, and many so think and say, let them look to the *fruits* of the doctrine. The finest characters ever in the world were those who believed and preached this doctrine. Christ and Paul, and Spurgeon and Boyce, and thousands of others compare favorably with any on the other

side, with this difference—one was the genuine article, and the other the counterfeit. Christ called them hypocrites, although orthodox in the letter and beautiful without. The one who is trying to become good by doing good belongs to this class.

Again, I AM NOT ASHAMED OF THE ORDER OF LAW AND GRACE, OR WORKS AND GRACE, OR WORKS AND SALVATION, which is not of Law or of Works. Hence the question that illustrates this: IS SALVATION CONDITIONAL OR UNCONDITIONAL? These terms are both unscriptural and inappropriate to the subject, and every effort made to make them fit, to my mind, is a palpable misfit. Harm has been done by the use of these terms. The “conditions” laid down with varying order and emphasis and number are about these: Repentance, prayer, faith, confession, baptism, church membership, Lord’s Supper, good works, confirmation, endurance to the end, with extreme unction, holy burial and masses. Salvation in some sense is predicated of some of the above terms, and sustains some sort of relation to them, but if the relation is that of conditions to an end in one case, it should be the same in the others. Put these couplets together. “Believe in the Lord Jesus Christ and thou shalt be saved.” “He that endureth to the end, the same shall be saved.” It would be difficult to show faith a condition of salvation in one case, and endureth to the end not a condition in the other case. Repentance is “unto life” and “unto salvation,” and “except ye repent ye shall perish.” Do these statements make repentance a condition of salvation? Then “Whoever shall call upon the name of the Lord shall be saved,” would make prayer a condition of salvation.

But how can calling on the Lord be a condition of

salvation when God says of some, "they may call, but I will not answer; and I was found of them that sought me not." "How can they call on him of whom they have not heard; and how can they hear without a preacher?" This would make calling on the Lord an impossible condition to the heathen, yea, hearing an impossible condition, since they can't hear without a preacher; yea, the preaching an impossible condition to them, since the preacher must be sent to them.

Now all these statements express some sort of relation to salvation, but none of them the relation of a condition of salvation imposed on the heathen. The right relation they sustain to salvation is reserved for a later statement.

Except a sinner be convicted of sin he can't be saved, is a Bible doctrine, though not strictly a Bible statement. But conviction of sin is not made a condition of salvation to a sinner, and why? Because, though a sinner should seek to know himself and sin that dwells in him, yet the conviction necessary to his salvation is the work of the Holy Spirit; hence something deeper and more spiritual than the sinner can produce in himself. Such a condition is too much for the sinner, hence to him not a condition of salvation, for if so, it is an impossible one for him to comply with. Except the sinner hears he can't be saved. This states a fact, but does not make hearing a condition, for he must hear aright, and that is too much for the sinner. He needs divine help. His ears must be circumcised with a circumcision made without hands, the praise and glory of which belong to God. Here is Christ's unequivocal statement of the matter: "Why do ye not understand my speech? Because ye cannot hear my word?" "He that is of God heareth God's words; ye therefore hear them not because ye are not of God."

Jno. 8:43-47. They were hearing, but with uncircumcised ears. So let the sinner take heed how he hears. If the sinner must hear according to the ability God gives, then hearing is not a condition. Without him we can do nothing as we ought to do it, so our infirmities must be helped, and God must have the glory for every good work that is wrought in us. And here let me ask: Does not the use of the term condition obscure God's grace at every step that grace displays?

Born of God, born of the Spirit, born from above, born again, are equivalent expressions, and mean regeneration, and are necessary to salvation. So that except one be regenerated he cannot be saved. This states a fact, but it does not make regeneration a condition of salvation, for that would require the sinner to regenerate himself. It will not do to say that regeneration is a condition of salvation, but not to the sinner, because it can't be performed by him, but that repentance is to the sinner a condition, because it can be performed by him; for repentance that is of ourselves is like anything else that is of ourselves, no better than the fountain from which the stream flows, and no better than the tree on which the fruit grows.

A sinner must come to Christ to be saved, but coming is not a condition, for "no man can come except the Father draw him." If coming is a condition, it is an impossible one, and those who use the term emphasize the fact that conditions are not impossible to those upon whom they are imposed.

Except ye repent ye shall perish, states a fact, but not a condition, for repentance, like every other good thing, is the gift of God. Repentance is unto or into life and salvation, and if a sinner of himself can repent, then of himself he can repent into life, or into salvation,

and hence is not dependent on Christ, but Christ, for his holy and promised seed, is dependent on sinners. If repentance is of the sinner, then it is not the fruit of regeneration, but regeneration is the fruit of repentance, and repentance the fruit of a corrupt tree.

Salvation is often predicated of faith, but that does not make faith a condition for reasons like those above. Jesus said, "Ye believe not because ye are not of my sheep. My sheep hear, and believe, and know, and follow, and are persuaded," etc. So faith does not make a man Christ's sheep, but regeneration does.

In John 6:64-65 he says: "There are some who believe not, and he knew from the beginning who believed not, therefore he said no man can come unto me except it were given unto him of my Father." If faith was a condition to Judas, it was to Peter, and the same sort of condition to both. But to Judas it was according to the above an impossible condition; therefore if a condition to Peter it was an impossible one, like those in John 12:39. Therefore they could not believe, and this conditionalists will not allow. The faith that is unto salvation is not of the sinner, for if so, salvation does not depend on the grace of God, but on the faith of the sinner. What is called saving faith is of God—the gift of God and not the act of the creature, for how can faith be an act? There are acts and works of faith, but faith is the gracious gift of God producing the works. To fail to discern between the noun faith and the verb believe is a serious blunder that leads to perpetual confusion. The hearing ear and the seeing eye are the gifts of God; the use of them are acts of the creature. Is there any difference between the gifts and the acts? How can a man see if he has not sight? And how is a man born blind to get sight? Now faith is the eye

of the soul, and the soul has been spiritually blind from birth. Can the soul see things spiritual, invisible and eternal without sight? And how is the soul to get sight that it may see? Does seeing depend on sight or sight on seeing? To state it more fully; does the act of seeing depend on the gift of sight? If the blind man could see he would not fall in the ditch; and if we believed we would not perish. These are clear statements of facts, of parallel facts, but how is the one to see and the other to believe? Shall we preach seeing and believing as conditions to the end? If so, the preaching would be vain. There is a way to both see and believe, but it is not the conditional way, but the opposite way, the way of grace. "By grace through faith, and that not of yourselves, it is the gift of God."

Again, salvation is predicated of confession, and that shows that there is a relation between confession and salvation; but if the relation is properly expressed by the word condition, then faith as a condition failed to save, since it is the believer that must confess. "Whosoever shall confess me before men, him will I confess before my Father and before the angels." In other words, he shall be saved. "God dwelleth in him and he in God." These scriptures state facts, and show a relation between confession and salvation, but they do not make confession a condition of salvation. If so, then the believer has not everlasting life, and can come into condemnation, since a time must elapse, and maybe a long time must necessarily intervene between faith and confession, as a man might believe while alone, and might be a long time in that isolated condition, and so remain unsaved if confession is a further condition, as the similar statement is supposed to imply.

There is also a relation between baptism and salvation,

remission of sins, the death of Christ, and resurrection, but this cannot make baptism a condition of these blessings for reasons weightier than worlds and more precious than gold and gems and diadems. For if baptism were a condition it must necessarily be THE condition, since the believing penitent who has publicly confessed Christ is yet in his sins, and if he dies must be lost. This would make repentance, faith and confession with all the promises thereto, vain and void, unless something else is done to us by a man, which would make salvation depend wholly upon the man, who might not, or would not, or could not perform it. Add to this the spiritual character of all obedience to make it acceptable to God, and which is to any saint impossible, "for without me ye can do nothing," and hence doubly so to an unregenerate sinner, for such is not subject to the law of God, neither indeed can be. Such a candidate for baptism, being yet in the flesh and not in the spirit, cannot please God. Being only a natural man, he cannot receive the things of the Spirit of God, neither can he know them, because they are spiritually discerned. Being yet not born of God, he can't see the kingdom of God. Hence his baptism is destitute of spiritual character and unacceptable to God.

Let me repeat and close by saying that salvation sustains an important relation to repentance, faith, confession, baptism, good works and "endurance to the end," but it is a relation too sacred and too spiritual to be called by the legal term of condition to an end. Let us magnify the scriptural terms of "way" and "means" of salvation, and drop forever the unscriptural term and legal idea of conditions of salvation.

Generation is birth of the flesh, and regeneration is birth of the spirit, and neither is by the will of man,

but both by the will of God. "Of his own will begat he us with the word of truth," preached or spoken or read by men. These are means and agencies used, but they can't constitute conditions, for then the end must result every time the means are used, which all know is not true. Conditions bind both parties to the contract, and God would be bound to give the birth in cases when the conditions are complied with. If planting and plowing are conditions of daily bread, then God will not do to trust, for he does not always give as in the other two cases. Quinine is a well-established means for the cure of certain diseases, but if a conditional remedy, then none could get well without it and none could die with it. We know that many get well without it and many die with it; therefore it is not a conditional remedy, but means to-an end, leaving room for prayer. Conditions leave no room for prayer.

The Campbellites are right in denying the need of prayer if the so-called steps are conditions. If the conditions are right and they comply, they can demand the result as they claim. If our two steps are conditions, and their four steps are conditions, then we both have the same legal plan of salvation, with the advantages on their side, as the more law and works the better. Repentance, Faith and Love are works of righteousness which we do, and their expression in obedience cannot militate against their value.

Election, Predestination, Redemption, Atonement, Conviction, Regeneration, Effectual Call, Forgiveness, Justification, Sanctification, Preservation, Resurrection, Glorification, are all on the divine side, and they teach what God did and does for us and in us and with us; while Repentance, Prayer, Faith, Love and Obedience are our responsive expressions. Human instrumentality

with the help of divine truth, with the Spirit "working in us both to will and to do": these are all in the way to, and in the way of, salvation; some are internal and impressive, and some external and expressive, and they constitute the "way" and the "means" to the "end," but conditions and unconditions have no place and no business in this highway of holiness. If we speak only as the Bible speaks, much of our foolishness would cease. Why insist on using terms the Holy Spirit never used? There are conditions of salvation in the true sense of the word, but that is never used. It is always the legal, unscriptural, ungracious sense that men so flippantly use. If the physical or mental or moral man may be in a good or bad condition, so may the spiritual man. There are as many conditions for the lost as for the others, and while we can't improve salvation itself, yet these conditions of salvation may be greatly improved. These conditions vary and are changeable, but if they were legal conditions they would not and could not and should not be changed in any case. So that, if there are two conditions—Repentance and Faith—as some Baptists teach, then there are not four, and the man who says that the two were not sufficient for him, should not be credited with what he disclaims. It is discourteous to recognize one saved contrary to his faith, especially if he contends against it. It is inconsistent, discourteous, and hypocritical to call a man "brother" contrary to his pretensions, contentions, intentions, confessions, professions, possessions and creed. It is insincere and dangerous.

CHAPTER IX

THE ANTIQUITY OF THE GOSPEL

THE HISTORY OF THE GOSPEL TRACED THROUGH THE SCRIPTURES, WITHOUT BEGINNING OR END

I am not Ashamed of the Antiquity of the Gospel. It is from everlasting to everlasting. This I will attempt to prove.

How proud and boastful are men of antiquity. Some have churches and creeds which constitute their Gospel and which they feel called to preach, or justified in preaching, and which they think are necessary to salvation, and yet these churches and creeds may be a hundred years old, more or less, and often less, for many have celebrated their semi-centennial; and when they celebrate their centennials, whether first, second or third, they acknowledge before heaven and earth that they are that old, *and no older*. We will try to see how shameful this is at the close of this chapter. Is it not glorying in their shame? Of the many strong texts on Gospel Antiquity, I will choose one of the least, II Thes. 2:13-14:

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath *from the beginning* chosen *you* to salvation through sanctification of the Spirit and belief of the truth: Into which salvation he called you by our Gospel, to the obtaining of the final of our Lord Jesus Christ.”

"*Beginning*" is a relative term and must be defined from its connection.

"Ye have been with me from the beginning."

"Ye have known from the beginning."

"Ye have heard from the beginning."

"I told ye from the beginning."

These have their own beginnings which are determined from their connections.

"The devil sinneth from the beginning, and was a murderer from the beginning," fall under their own connection.

"In the beginning was the Word, and the Word was God, and the same was in the beginning with God," has its origin at another time.

The "beginning of sorrows," "beginning anew," and "beginning again" show the pliability of the word.

The text throws the beginning into the indefinite past, and that is why I chose it. It contains many Gospel terms, such as election, salvation, sanctification, belief, truth, the effectual call, the means, the purpose, the end in glory.

The Gospel has had several beginnings that I am not ashamed of, but I am ashamed of those who would urge these beginnings or new starts, or revivals, against its Antiquity.

A revival of religion, or other great interests, is not the origin, nor do such revivals militate against their *antiquity*. Nations, and especially the Jews, have come to an end, as to organization, territory, etc., and then had a new beginning. The Jews are soon to begin their nationality again. The opposition and persecution were so great as to overcome them for the time, but they rallied again. So the Gospel has had more opposition,

and the most fierce persecution of all things, and at times, and for a time, it has suffered seeming defeat, but not final defeat; all of which was according to prophecy. The enemy, it was foretold, should prevail for 1,260 years, but the Gospel was to have another beginning, and run for a season. Let us begin with this last beginning.

It is believed by many that the Philadelphian age was the Protestant age, about A. D. 1500. In that age, a door was to be shut and a door opened, and the door of persecution *was* largely shut, and the door of missions *was* largely opened. The Gospel had been driven into the dens and caves of the earth and into the mountain fastnesses, and detained for the 1,260 years, and the time had come in John's vision for a new beginning.

So we read in Rev. 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Angel means messenger, and stands in the vision for the messengers who had the proclamation of the Gospel committed to them; that is, to those who believed in world-wide missions. It was not a new Gospel, but the everlasting Gospel, the one and only Gospel from eternity to eternity. It has lasted till yet, and will last forevermore. There is but one way of salvation; never was but one, and never can be any other. Moses and Elijah talked with Christ on the holy mount about his decease, or exodus, and I think that includes the Gospel, and that it showed *in type* that the risen and translated saints when glorified with Christ as they were will talk about his decease or death, which means the Gospel in one word. So the Gospel will not end with time. Then

the time of John's vision, A. D. 1500, was another beginning of world-wide missions—to every nation, kindred, tongue and people. Of course the Gospel was never committed to anti-missionaries. The historical facts verify this interpretation, for about A. D. 1500 one door, through which persecution was allowed so long to go on, was closed, and the door of missions, so long and tightly barred, was opened again. This was a new beginning of the everlasting Gospel; that is, of its *proclamation* to all nations. There had been a long, dark night before this beginning.

It had another beginning A. D. 33. Luke 24: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the Scriptures.

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

"And that repentance, and remission of sins, should be preached in his name among all nations, *beginning at Jerusalem*.

"And ye are witnesses of these things."

> The beginning at Jerusalem refers to the great day of pentecost, some fifty days ahead. Then and there was to be a beginning, not of the *Gospel*, but of its beginning on its *world-wide mission*.

The previous restraints and restrictions—not to go to the Gentiles, and "not to go to the Samaritans," but only "to the lost sheep of the house of Israel"—these restrictions were to be taken off on the day of pentecost, and

the same Gospel that had been preached, was to go to all nations, teaching them all things whatsoever Christ had commanded, and not what Peter would command. First at Jerusalem, then throughout Judea; then through Samaria; then to the whole world.

After Christ left the earth, nothing *new* in doctrine could be *true*, but the *old* was always pure *gold*. The Holy Spirit brought to the inspired apostles what Christ had taught. His work and doctrine were finished when he ascended. The 47th verse should read: And that repentance *unto* remissions of sins, *trusting upon his name*, should be preached among all nations, beginning at Jerusalem. So Peter preached in Acts 2:38, repentance, trusting upon the name of Jesus Christ for remission of sins. And so he preached in Acts 10:43 to the Gentiles. So Paul preached repentance toward God and faith toward our Lord Jesus Christ.

Going backward three years we read of another *beginning* in Mark 1:1: "*The beginning of the Gospel of Jesus Christ the Son of God.*" It should read *a beginning*, as there is no definite article in the original. This beginning refers to both the preaching of John the Baptist, and also of Christ. Of course Mark was introducing his narrative of Christ's Gospel, but gave John, as the *forerunner mentioned in the prophets*. The interbiblical period had been a long night of darkness—no prophet, no vision, no dream, no communication from God since Malachi, the last prophet. This was a grand, great, glorious *beginning* after such a long night. All Jerusalem, Judea, etc., went out to be baptized of John; and Jesus, through his disciples, baptized more than John. Baptism was not the Gospel, but the new profession of subjection to the Gospel. John did not preach baptism, and Paul said "he was not sent to baptise, but to preach

the Gospel." John preached repentance, and when multitudes tried to be baptized, he told them that his was the baptism *of repentance*, and that they must also believe in him who was to come. That is, repentance toward God and faith toward our Lord Jesus Christ, just as Paul preached it. Heb. 2:2 says the Lord preached the *GOSPEL*, but some deny it.

Let us now go backward again 626 years, to Hab. 2:4: "Behold, his soul is puffed up (with self-righteousness); it is not upright (or straight) in him (as he thought), but *the just shall live by faith*." This is quoted in Rom. 1:17, when Paul was arguing the plan of salvation. Also in Gal. 3:11, when proving his plan of salvation, Paul says: "Now that no man is justified by law in the sight of God, is evident, for *the just shall live by faith*." If his plan was in accord with the old Scriptures it was right. He did the same in Heb. 10:38: "*The just shall live by faith*." Not only must one be justified by faith, but the justified by faith must live by faith, and thus it was from faith to faith. Paul always proved his points from the Scriptures, and that meant the old Scriptures, as there were none other. So Job's old question: "How can a man be just before God?" never had but one answer, and can never have but one. Principles and truths are unchangeable.

Now let's go back 700 years before Christ. Paul in Rom. 10:10-11, in arguing the plan of salvation, lays down his proposition, with the proof of it from the old Scriptures:

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

"For the Scriptures saith, Whosoever believeth on him shall not be ashamed."

He quotes this from Isa. 28:16; 49:23, and Jer. 17:7;

Ps. 34:22. It was sin that caused shame and fear, but faith gives free and joyful access to God. Salvation brings remission, and both are of faith, and always were, and always must be of faith.

Going back again to 800 years B. C., we find in Joel 2:32: "Whosoever shall call upon the name of the Lord shall be delivered." Paul quotes this in proof of his proposition in Rom. 10:12-13, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

"For whosoever shall call upon the name of the Lord shall be saved."

Peter also quoted this in Acts 2:21 to show the way of salvation. Peter told a sinner to repent and pray that his sins might be forgiven. Convicted sinners always did call on God for mercy, forgiveness and salvation, and always will. The Scriptures are full of it. So Joel, Peter and Paul taught the one way of salvation, and that shows the Gospel in Joel.

Let us tap again at 1050 B. C. Paul in Rom. 4:4-5 laid down the way of justification by faith and in verses 6-8 he brought in David for his witness:

"Now to him that worketh is the reward not reckoned of grace, but of debt.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

"Saying, Happy are they whose iniquities are forgiven, and whose sins are covered.

"Happy is the man to whom the Lord will not impute sin."

So Paul and David preached the same Gospel. Peter in Acts 4:11-12 says, "This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

This he quotes from Ps. 118:22 and Isa. 28:6. Christ also quoted it in Matt. 21:42.

The Psalms is as orthodox as Paul's epistle to the Romans. Sound on sin, conviction, godly sorrow for sin, repentance, prayer, faith, confession, morality, piety, prayer, perseverance, endurance, church attendance, etc., on the human side; and on the divine side, election, predestination, redemption, regeneration, forgiveness, justification, sanctification, preservation, resurrection, glorification and all else that belongs to the Gospel is taught in the Psalms. As a hymn-book it is thoroughly orthodox, by the side of which our hymn-books are not to be compared. Our latest and best is misleading on eschatology. The index has no second coming of Christ, and every hymn touching on it is misleading. It has many hymns on going to heaven that are deceptive and delusive. The Psalms are right on both of these subjects and all others.

David in the end will rank above the apostles, for they will sit on thrones and *judge tribes*, while David will be *king over all Israel*. His name is mentioned 560 times in the book of Samuel; 94 times in Kings; 255 times in Chronicles; 10 times in Isaiah; 15 times in Jeremiah; also by Ezekiel, Hosea, Amos, Zachariah; 16 times in Matthew; 7 times in Mark; 13 times in Luke; 2 times in John; 11 times in Acts; 3 in Romans; 2 in Hebrews, and 3 in Revelation. Christ "hath the key of David,"

"is of the root of David," and in the last chapter, 16th verse, Christ says, "I am the root and the offspring of David." The Gospel by which David was saved is good enough for me. What other Gospel can do more for a man? What other book is read more, sung more, prayed more? Yet I read in certain books that the Psalms is the old antiquated Jewish hymn-book. Christ sang out of it, and quoted it, as did all the apostles, and we are exhorted to, in Eph. 5:19, and Col. 3:16, and in Jas. 5:13, to sing Psalms.

Those who deny the Gospel of David's time or the Gospel according to David, don't know what the Gospel is. If the sufferings, death, burial, resurrection, ascension, intercession and second coming of Christ are the Gospel, you can find it all in the Psalms. This is 1,000 years before Christ.

Now let us drop back to 1,500 years before Christ and see if we can find out any Gospel and what sort. In Heb., third chapter, the Lord is shown to be better than Moses, as a lawmaker and leader, but Israel's conduct in the wilderness illustrates the same principles in the Gospel. "Harden not your heart *as* in the day of provocation in the wilderness." . . . "Take heed, brethren, lest there be in any of *you* an evil heart of unbelief in departing from the living God." . . . "Lest any of *you* be hardened through the deceitfulness of sin."

"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

"And to whom sware he that they should not enter into his rest, but to them that believed not?

"So we see that they could not enter in because of unbelief.

"Let US therefore fear, lest, a promise being left US of entering into his rest, any of YOU should seem to come short of it.

"For unto *us* was the Gospel preached, as well as unto THEM: but the word preached did not profit THEM, not being mixed with faith in *them* that heard it.

"For unto us was the Gospel preached as well as unto them." Was the Gospel preached unto them? "But the word preached, or the Gospel preached, did not profit them, not being mixed with faith in them that heard," the same principle then and now. So we have traced the Gospel of salvation by faith back to the wilderness under the leadership of Moses, and the teaching of priests, the high priest and prophets with the help of sacrifices, types and shadows.

Another illustration is drawn from these times in I Cor. 10:1-11:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

"And were all baptized unto Moses in the cloud and in the sea;

"And did all eat the same spiritual meat;

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

"But with many of them God was not well pleased: for they were overthrown in the wilderness.

"Now these things were *our examples*, to the intent *we* should not lust after evil things, as *they also* lusted.

"Neither be *ye* idolaters, as were some of *them*; as it is written, the people sat down to eat and drink, and rose up to play.

"Neither let *us* commit fornication, as some of them

committed, and fell in one day three and twenty thousand.

"Neither let *us* tempt Christ, as some of *them* also tempted, and were destroyed of serpents.

"Neither murmur *ye*, as some of *them* also murmured, and were destroyed of the destroyer.

"Now all these things happened unto them for *examples*: and they are written for *our* admonition, upon whom the ends of the world are come.

"Wherefore let him that thinketh he standeth take heed lest he fall."

They ate and drank the spiritual meat and drink, but they did not do it *spiritually*. That manna was Christ, and that Rock was Christ, and that Rock followed them and they tempted Christ, and they fell, and these were *examples for us*, and we stand or fall by the same principles of the everlasting Gospel. We may die the same temporal death by our indiscretions.

Let us take the testimony of Christ on the old Scriptures. John 5:39-47:

"Search the Scriptures; for in *them* ye think ye have eternal life: and they are they which testify of *me*.

"And ye will not come to me, that ye might have life.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

"For had ye believed Moses, ye would have believed me: for he wrote of me.

"But if ye believe not his writings, how shall ye believe my words?"

The Jews thought the old Scriptures were sufficient for eternal life, and so they were, because they testified of Christ so plainly and strongly and frequently that they should have come to Christ for life. The Gospel accord-

ing to Moses will condemn them, because it will "accuse" them of shutting their eyes and hardening their hearts against Christ. Moses' testimony of Christ was as strong as Christ could give; so that by rejecting Moses, they rejected Christ, of whom he wrote, and whom he represented, and of whom he was a type. Add to this the testimony of Christ in Luke 16:29-31:

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

If Moses and the prophets can't keep sinners out of hades and hell, then preachers from hades, with experience of its torments, would fail. Moses and the prophets were sufficient for salvation.

We next put Peter on the witness stand, concerning the Gospel of Moses and the prophets. Acts 3:20-25:

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto *me*; him shall ye hear in *all* things whatsoever he shall say unto you.

"And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people.

"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed."

Peter, like the other apostles, made all his converts by preaching out of the Old Scriptures. There were no other Scriptures to preach, for not a line of the New was written when Peter thus spoke. But not only did he use the old Scriptures when preaching to Jews, but also to GENTILES. Hear him in Acts 10:43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

That is the Gospel of our salvation and there was never any other way to the remission of sins. Peter said all the prophets testified to remission of sins by faith in Him.

Read Psalms 51:103; Isa. 53; Jer. 31:34; Dan. 9:24; Mic. 7:18; Zach. 13:1; Mal. 4:2. These are not a tithe of the old Scriptures showing how God deals with our sins, the same then as now, the old pointing forward to Calvary, the new pointing back to the same.

Let us drop back next to Isaac and Jacob's day, 1740 before Christ. The Scriptures have much to say about Isaac and Jacob, and the dealings of the Lord their God with them. It was on the same principles then as now. They were examples for us, and what was written of them was written not for their sakes, but for ours. "The God of Jacob is our God." Paul in Rom. 9:11-16, shows the principle of election:

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

"It has said unto her, the elder shall serve the younger.

"As it is written, Jacob have I loved, but Esau have I hated.

"What shall we say then? Is there unrighteousness with God? God forbid.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

How grace shines in sovereignty. Not by our willing and running, but of God's mercy. Honorable mention is made of these patriarchs in both Scriptures; of Isaac some twenty times, and of Jacob some 360 times. Christ said they would come from all quarters and "sit down in the kingdom of God with Isaac and Jacob." "In Isaac shall thy seed be called." "And we brethren as Isaac was are the children of promise." "By faith Isaac blessed Jacob and Esau concerning things to come." "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." H. 4:2; L. 13:28. The everlasting Gospel that saved them and that will bring them into the everlasting kingdom of God is good enough for me. If it saved them, it can save me.

ABRAHAM

Next we drop back to 1921 before Christ, to Abraham's day. In Gal., third chapter, we read:

"Even as Abraham believed in Jehovah, and it was accounted to him for righteousness.

"Know ye therefore that they which are of faith, the same are the children of Abraham.

"And the Scripture, foreseeing that God would justify

the *heathen* through faith, *preached before the Gospel unto Abraham*, saying, In thee shall all nations be blessed.

"So then they which be of faith are blessed with faithful Abraham.

"That the blessing of Abraham might come on the *Gentiles* through Jesus Christ; that we may receive the promise of the Spirit *through faith*.

"Now to Abraham and his *seed* were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

"For if the inheritance be of law, it is no more of promise: but God freely gave it to Abraham by promise.

"*For ye* are all the children of God by faith in Christ Jesus.

"And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (made to Abraham).

The argument in Galatians and the third and fourth chapters of Romans is established by grace to Abraham, and his faith by grace, for like him we all believe through grace. The eighth verse above says "*the Gospel was preached to Abraham*," and who is he that denies it? "Abraham believed in the Lord, and it was counted unto him for righteousness." So with us all. Abraham was justified by faith, and so are we. Abraham rejoiced to see Christ's day. And so do we, looking backward as well as forward. Abraham is the greatest in paradise, and is "the father of us all." "The promise that Abraham should be heir of the world was not to him and his seed through law, but through the righteousness of faith." Thus, it is "of faith, that it might be by grace to the end the promise might be sure to all the seed."

Let us drop back something like half way from Abra-

ham to the flood, and we find a faithful witness of God's saving grace in Job. He is mentioned in Ez. 14:14, 20, as one of the three best of earth. God said if certain evils prevailed in the land, he would not spare it, "though Noah, David and Job dwelt in it." God's testimony of Job was that he was the most upright in all the earth. James makes him an example to us in patience:

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Religion never had a severer test than in Job's case, and if he stood the test, then he had that "religion that is pure and undefiled before God." There is no better theology than that found in the book of Job, and no higher type of piety than Job had. A Gospel that could produce such a character as Job, need never have been changed. Why introduce another Gospel requiring the death of Christ on the shameful cross "if a law had been given that could give life? Then Christ died in vain."

Read the book of Job and see what the Lord did for Job. God said to Job's Arminian opponents:

"Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job."

"So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job."

"And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before."

The Gospel that did so much for Job is good enough for us.

In Heb., 11th chapter, we have the exemplars who died in the faith, "not having received the promises, but seeing them afar off, they were persuaded of them, and embraced them." "These all having obtained a good reputation through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." "Wherefore, seeing we are compassed about with so great a cloud of witnesses (on faith) let us (as they did) lay aside every weight and sin that doth so easily beset *us*, and let *us* (as they did) run with patience the race set before *us*, and let *us* (as they did) look unto Jesus the author and finisher of faith. As our lives are shorter we need some advantage in being MADE PERFECT, so we have more light and knowledge.

FROM JOB TO NOAH

We drop back again to 2,350 years before Christ to find some trace and fruit of the Gospel. Noah is the illustrious example given us. Noah was born 2948 B. C., and died 1998 B. C. We tap his life about midway while showing his faith of what sort it was, and of what fruit it bore. Noah found grace in the eyes of the Lord, as did Abraham and Mary. "God spared not the old world but saved Noah, *a preacher of righteousness*." II Pet. 2:5. But what sort of righteousness? The same Abraham had, and the same Paul endorsed and recommended to us, as the only kind that can stand, namely, "*righteousness which is by faith*." As Rom. 1:17 says

of the Gospel: "For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." Not our own righteousness of law, or works of ours, but the righteousness of God or of Christ, imputed to us, and received of us by faith.

Righteousness and justification are the same word in the original, and mean the same thing. So that Noah was not only justified by faith, but he preached justification by faith, the same preached by Paul and all preachers of true righteousness, requiring not only the best righteousness we can offer in service, but a perfect righteousness which the perfect and holy law of God required—a righteousness like the righteousness of Christ, which is the righteousness of God, which can only be set to our account to be received or "submitted to by faith." God never had any cheap way of "justifying the ungodly."

ENOCK

Let us drop back again to about the middle of the old world, to *Enoch*, who walked with God for three hundred years, and so pleased God that God took him through a better door than death. "By faith Enoch was translated that he should not see death, and was not found, because God had translated him; and before his translation he had this testimony that he please God." Enough said on salvation by grace through faith. It is to all who believe, and Enoch believed. Enoch was a prophet, and perhaps the only one of his day, and we know of but one prophecy he made. This was revealed to Jude and he gave it to us:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thou-

sands of his saints, to execute judgments upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Enoch lived before the law or Gospel was written on stone or paper, but not before it was written on the heart. Enoch being one of the prophets, we will put him with the witnesses Paul gives in Rom. 3:19-23:

"Now we know that what things soever the law saith, it saith to them who are under law: that every mouth may be stopped, and all the world may become guilty before God.

"Therefore by deeds of law there shall no flesh be justified in his sight: for by law is the knowledge of sin.

"But now the righteousness of God without law is manifested, *being witnessed by the law and the prophets.*

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for *there is no difference:*

"For all have sinned, and come short of the glory of God."

God could not have used stronger language.

All the prophets testified to a righteousness, not by law, but by faith in Jesus Christ.

ENOCH TO ABEL

Let us hurry back 4,000 years to *Abel*. In Heb. 10:38-39 Paul lays down his general proposition, and as usual gives his proof from the old Scriptures, and *Abel* is the first example:

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." He then defines faith, the faith of all ages.

Then under the exemplars of faith Abel is first: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

John says of this, I John 3: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Christ bore testimony also as follows in Matt. 27: "That upon you may come all the righteous blood shed upon the earth, from the blood of *righteous Abel* unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." The first says that Abel offered his sacrifice *in faith*, not faith in sacrifice, but in what it typified, and therefore it was accepted. Here is to all who believe again. The next says that Cain slew his brother because his own works were evil, and his brother's righteous. The outward performance was the same in both, but Abel "by faith, saw the promise afar off, and embraced it." If Enoch could prophecy so clearly about Christ, why could not Abel apprehend him? The Lord said Abel's blood was righteous blood. So the Gospel could make one righteous by faith in Abel's day, and this is the only Gospel that proposes to make one righteous by faith now. All the false gospels like Cain propose to make one righteous by works of their own. This the Gospel requires, but such works are no account for salvation, but for service and reward.

A good inferential argument can be made for Adam and Eve, as God took off their robe of leaves for hiding

sin and shame, and clothed them with skins, which suggests the institution of sacrifice before Abel, and the skins pointed to a garment that Christ would offer to hide sin, namely, the righteousness that came from the sacrifice of himself.

The Gospel is generally believed to have had its germ in the promise and the curse. "The seed of the woman shall bruise the serpent's head, and he shall bruise his heel." The seed of the woman is the Christ, as he is the only one ever called the seed of the woman. All the rest are the seeds of men, but Christ is not. In the great conflict begun there, the results are given—the bruising of one's head, and the other's heel. At his first coming Satan bruised his heel of humanity; at the second coming Christ will bruise his head of authority.

FROM ADAM BACK INTO ETERNITY

This takes us back to the beginning of the *operation* of the Gospel, but it existed in *purpose* and in plan long before it begun to *operate*. The text, and other Scriptures carry us still further back. In Rev. 13: 8; and 17: 8, we have something revealed to us that was prior to Adam. Our names were written (in the book of life, of the Lamb slain) from the foundation of the world. It should be from the casting down of a or any world. That means that our names were written then, and not that the Lamb was slain then. This was long before the creation of man. But we are carried still further back than this. In Eph. 1: 3-6, we have the beginning referred to in our text, "Chosen unto salvation from the beginning," reads in Eph. 1: 4: "According as he has chosen us in Christ, not *from*, but before the casting down of a world. The election, purpose, and predestination was *before* creation begun.

Here is the Scripture as found in one of the improved translations—the Syriac: “Who hath blessed us with all blessings of the Spirit by the Messiah: according as he had *previously* chosen us in him, *before* the foundation of the world, that we might be holy, and without blame before him: and in love, predestinated us for himself; and adopted us for Jesus the Messiah, as was agreeable to his pleasure, that the glory of his grace might be glorified, which he poured upon us by his Beloved One.”

How much stronger and richer and sweeter than King James. How greatly improved by many translations as well as the above. It should read: *before* the casting down of a world, or any world, which means *before* creation begun as in John 17: 5, 24, “The glory I had with thee *before* the world was;” “For thou lovest me *before* the foundation of the world; I Cor. 2: 7: “Hidden wisdom which God ordained *before* the world was.” All of these were *before* creation begun. Also I Pet. 1: 20: Christ *fore* ordained before the world.

“The Lord possessed me in the beginning of his way, *before* his works of old.

“I was set up from everlasting, from the beginning, or ever the earth was.

“When there were no depths, I was brought forth; when there were no fountains abounding with water.

“*Before* the mountains were settled, *before* the hills was I was brought forth.

“While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

“When he prepared the heavens, I was there: when he set a compass upon the face of the deep.

“When he established the clouds above; when he strengthened the fountains of the deep.

"When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth.

"Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

"Rejoicing in the habitable part of his earth; and my delights were with the sons of men."

As David states it, Psalm 90:

"*Before* the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. See Prov. 8: 25.

But II Tim. 2: 9 and Tit. 1: 2 carry us still further back:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus *before* the world began. The Greek is *before* the times of ages, ages chronological, astronomical or *geological*. "*Before* times eternal," "*before* the ages." The other Scripture reads "In hope of eternal life which God that cannot lie, promised *before* the times of the ages." Promised to whom? To Christ in covenant, as all understand. Thus the truth of the Gospel existed in the divine mind and purpose, long before it existed in fact. The truth in FACT is for us, and not for God. The crucifixion of Christ was a truth long before it became a fact. And so of the resurrection and his second coming. The truth is no more dependent on the fact, than the substance is dependent on the shadow. They exist before and independent of the fact or the shadow. The ancients believed in the truth of Christ's sacrifice, as we believe in the truth of the resurrection and second coming, before they are facts. Some seem to think that after many experiments from time to time, God changed the plans

of salvation and "the laws of pardon." I would be ashamed of such a God. God is immutable, unchangeable, without the shadow of turning. When I say that I am not ashamed of the Antiquity of the Gospel, I mean that nothing can be added to its antiquity. It is perfect in antiquity. The heavens and earth were of old, but the Gospel was older. Not the Gospel in operation, or in fact, or in theory, but the Gospel in purpose, in plan and in truth. The cross had as much power in it to those who through faith looked forward to it, as to those who by faith looked backward to it. Rom. 1: 16 says the Gospel is the power of God; and I Cor. 1-18 says the preaching of the cross is the power of God. Verse 23 says: We preach Christ crucified the power of God and the wisdom of God, to all the called of God, whether Jews or Greeks. Hence the Gospel is the cross, or Christ crucified, shown by Abel's sacrifice and all others.

APPLICATION

I want the oldest Gospel, and the oldest church, *and I don't want any other*, as they are all spurious. Those who celebrate their centennials glory in their shame, as their antiquity is infinitesimal. When they say so loudly, there they are one, two, or three centuries old, they confess at the same time, and in the same way, that they are no older. Are they a hundred years old? Then they are nineteen centuries behind in the Christian era, and adding 4,000 years to that, they must confess that the Gospel was preached and sinners saved 5,900 years before their saving Gospel and institution were born. If 200 years old, they are 1,700 and 4,000 equals 5,700 years short, in the Gospel dispensation. If 300 years old then they are 1,600 and 4,000 equals 5,600 years short. The

Gospel was preached and sinners saved that long before they began to be, or to do. This takes in all the Prot-estants and those coming after, who preach church salvation. If sinners were saved 5,600 years before their divers Gospels and conflicting churches came into being then how have they helped? Is it not only other schisms or divisions or organizations, and confusion of doctrines which all together have hindered a thousand times more than they have helped. Is there strength in divisions and confusions and contradictions? *Such things are not of God.* There was no Greek Catholic church before the tenth century, and no Roman Catholic Hierarchy before the 7th century, hence one is 1,000 and 4,000 equals 5,000 years late, coming in to save men; and the other 600 and 4,000 equals 4,600 years too late with their saving sacraments and institutions. Men were saved by the Gospel 4,000 years before there was any baptism or Baptist church; 3,500 years before there was any Confusianism; 3,400 years before Buddhism; 2,500 years before Judaism. Denominations and churches and ordinances are not saving institutions, but only the Gospel has power to save. Churches and ordinances can save only instrumentally like Paul when he said "if by all means he might save some." The church was instituted to preach the Gospel to the ear, and the ordinances to the eye, but the power to save was the power of God revealed in the Gospel, which in short, is Christ crucified—there is the power and the wisdom of God. "The word of the Gospel" has no power to save, but it turns the eye to where salvation may be found—in the cross. Faith in the cross is the connection through which salvation flows into the soul. The preaching of the cross in I Cor. 1: 18, does not refer to our preaching, but to the cross' preaching. If I be lifted up I will draw all to me."

This logos of the cross (Genitive case) was foolishness to some, but to others it is the power of God and the wisdom of God. So we boast in the cross and not in our preaching of it. It was the same power to those who looked forward to it, as to those who look backward to it.

The Gospel is Perfect in its Antiquity.

The gospel is "from everlasting, to everlasting." Let us turn our telescope backward toward the beginning.

"Go back now for a while with me—

Away back into eternity.

Back, beyond Creation's youth

Where everything that was, was truth.

Back, beyond sorrows and tears;

Back, beyond sufferings and fears;

Back, beyond anguish and gloom;

Back, beyond shades of the tomb;

Back, beyond trouble and pain;

Back, beyond losses and gain;

Back, beyond sobs and sighs;

Back, beyond the limit of skies;

Back, before a ray of light;

Back, before a day or night;

Back, before a prayer was prayed;

Back, before a world was made;

Back, before the moon or sun;

Back, before old time begun;

Back, before a now or then;

Back, before a where or when;

Back, before a here or there;

Back of anything, anywhere;

Back, a thousand million years;

Back, further still with goldly fears.

Back of the birth of all the past;

Back to find the place at last;

Back, from whence you faintly see;

Back to the first of eternity.

Back, before God gave any space;

Or aught of anything to trace;

Back, where all around, below, above;
Showed unlimited power and love—
Away back there, beyond our sight,
Where everything that was, was right;
Away back there preceding sin,
Is where the Gospel did begin."

"Eternity with all its years
Stands ever present in thy view,
To Thee, there is nothing old appears,
Great God, there can be nothing new.
Our lives through varied scenes are drawn,
And vexed with mean and trifling cares,
While thine eternal thought moves on
Thy fixed and undisturbed affairs.

The disciples or believers to be made by the preaching of the gospel, "were chosen in Him before the casting down of a world" (Eph. 1: 4). Then "Predestinated to be conformed to His image. Their names were written in the Lamb's book of life before the casting down of a world" (Rev. 17: 8). "Being ordained to eternal life, they afterward believed" (Acts 13: 48). "Being drawn by the Father and taught of God" (John 6; 44, 45). "They came to Christ and received eternal life" (John 6: 37). "They were all given to Christ in Covenant. According to his own purpose and grace given us in Christ Jesus before the times of ages" (2 Tim. 1: 9). "Which God who cannot lie promised before the times of age" (Trt. 1: 2). "And not one thus written in the book of life shall be cast into the lake of fire" (Rev. 20: 15). "They shall never perish but have everlasting life."

There is nothing before this long line, and nothing after it. The beginning was "before the beginning," and the end has no end.

CHAPTER X

EMPHASIS

I am not ashamed of the EMPHASIS the Gospel puts upon its Doctrines. What is more shameful and harmful than the emphasis errorists put upon certain doctrines. The Anti-missionaries Emphasize Election and Predestination to the almost exclusion of all the rest. Thus they lose their lives, and their rewards, if not their souls, as they don't believe repentance and faith must be preached. No sinner entirely under their teaching will likely be converted. If such are of the Elect, God must send them to others for light and learning, and discipleship. If repentance and faith are not necessary for others, as they teach they are not necessary for them and how can they be saved, as the impenitent and unbeliever must be damned.

"Some are so full of Sanctification that they nullify all other doctrines, if not sanctification itself. When it is all sanctification it is not good for much. Others know only the second coming of Christ. Now all of these are precious doctrines as found related to other doctrines, but unrelated, they are like a member separated from the body.

But the worst of all is, the Emphasis put upon Baptism. Nine-tenths of the professing Christian world believes in Baptismal Regeneration, Remission, Salvation, and nine-tenths of these have a so-called baptism that is wanting

in a proper subject, a proper act, a proper design, a proper administration, and the other tenth only a proper act. If you press on the nine-tenths these proper essentials to baptism, they will reply that baptism is nonessential. They will sprinkle a baby to save it, but will tell a believing penitent that immersion (baptism) is not essential. That is, pedorhantism is everything, and believers immersion is nothing. While the many make sprinkling everything and immersion nothing, there are those who make immersion the all in all, and sprinkling nothing. The truth on baptism is destroyed by both of these extremes.

True Baptists are the only people who give the Emphasis on baptism and other doctrines that the Gospel gives. Let us look after this.

Mark and Luke give the commission as spoken on the night after his resurrection. Matthew gave it as spoken on a mountain in Galilee. In Acts 1: 8 we have it as given on Mount Olivet—the last words before he ascended to heaven. According to Matthew we are to make Disciples, and baptize THEM. Mark says make and baptize believers; according to Luke 24: 47 we are to make and baptize penitents, who trust upon His name for remission of sins: the same as Acts 2: 38—repent and be baptized, trusting upon the name of the Lord for the remission of sins. Same in Acts 10: 43: “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” John the Baptist baptized believing penitents. In Acts 1: 8 no one thing is specified, but all are included—“Ye shall be witnesses unto me, unto the uttermost parts of the earth.” A witness tells the truth, the whole truth, and nothing but the truth. All of these commissions should be studied together. As a result of preaching, we have in

Matt. 28: 29, DISCIPLES to be baptized; according to Mark 16: 16 we have believers to be baptized; according to Luke 24: 47 we have PENITENTS to be baptized. In Acts 22: 16 it is "be baptized having called on the name of the Lord," as "whosoever shall call on the name of the Lord shall be saved;" thus prayer is a prerequisite. In Heb. x, 22 and 1 Peter iii, 21 it is a good conscience and then baptism; as the answer or response of the good conscience cleansed by the blood of Christ; and in Rom. vi, 3-11 it is death to sin, and then baptism. So the qualifications for baptism are of first and greatest importance, and those who magnify baptism above the prerequisites do an exceeding dangerous thing. The prerequisites to baptism should be Emphasized ten times more than baptism itself, because it is ten times harder to lead men through the prerequisites than it is to baptize them. Baptism is easy when you get them ready for it, except when hindered by false teaching. Wrong Emphasis is as destructive of the truth as wrong interpretation. So let us get the Emphasis right. As before said, the Gospel puts ten times more Emphasis on the prerequisites to baptism, than on baptism itself. Take the last sixteen books of the Scriptures. In Galatians faith, and its cognates, occur 27 times, baptism only once. In Ephesians faith 12 times, and baptism once. In Phillipians faith 6 times, baptism none. In Collosians faith 12 times, baptism once. In 1 Thes. faith 14 times, baptism none. In 2 Thess. faith 10 times, baptism none. In 1 Tim. faith 36 times, baptism none. In 2 Tim. faith 12 times, baptism none. In Titus faith 11 times, baptism none. In Heb. faith 39 times, baptism none. In James faith 19 times, baptism none. In 1 Peter, faith 11 times, baptism once. In 2 Peter, faith 2 times, baptism none. 1st and 2nd John, faith 13 times, baptism none. In

Rev. faith 12 times, baptism none. In all, faith 236 times, baptism four, which is 1 to 59. So frequency of mention makes faith 59 times more important than baptism.

John xiv: 15 makes Love a prerequisite. If we compare love and baptism in the same way the contrast is still greater. The eleventh chapter of Hebrews is long and strong on the power of faith; and how exceeding strong is the 13th chapter of 1 Cor. on the power of love. In Romans 6th chapter, where baptism is so often referred to, you will find that the Emphasis is on what is implied in Baptism, rather than on baptism itself. It is a "figure" of salvation, a "likeness," but which is the more important, salvation or the figures of it. Now these things do not make baptism of no importance. In its place, and for its purpose, it is essential to some things of less importance than salvation, remission, justification, etc. Repentance, Prayer, Faith, Love, etc., are essential to the greater things (subjectively speaking), and baptism is essential to lesser things, such as right profession, church membership, church officers, and church ordinances, and right subjection and obedience to Jesus Christ. So Baptists must stand between these ruinous extremes.

Taking examples as stronger than precepts, we find our practice abundantly justified in the following instances. John's hearers emphasized baptism, and they pressed him by the multitude for baptism (Luke iii, 7); but John being a Baptist put the Emphasis on repentance, and he demanded also the fruits of it. Christ walked 65 miles to be baptized of John the Baptist, before he began his public work. But Christ found in the Gentile Centurion, and the Gentile widow, greater faith than in those baptized, because the time had not come for baptism to

go to the Gentiles. They could believe and be saved, but not baptized. So the woman who was a notorious sinner in Luke vii, 36-50. She "loved much," because "forgiven much," and her "faith had saved her," and "she went in peace," but the time for her baptism had not come. So of the woman at the well, and the many converts in her city believed, but not then baptized. So the man born blind, "believed," and "worshipped," but was not baptized. (John ix, 38.) Joseph was a secret disciple—devoted to the Lord but not baptized. So perhaps of Nicodemus. So of the Publican and Zaccheus. Acts iv, 8 records the believing of thousands, but their baptism is not recorded. Imagine the record reversed! When Philip went to a and not THE city of Samaria, he found the believers the woman and Christ had made, so they were ready to give heed to the things Philip preached "pertaining to the Kingdom of God;" and to greatly rejoice; then they were baptized. In Acts ix, 18 we have Paul's baptism, and ten years later he was ordained, and he did much and mighty mission work for eight years—18 years preaching the gospel but not baptizing, for "Christ sent him not to baptize but to preach the gospel." Many believed, or were discipled by his preaching (Acts xiv, 21 R. V.) but Lydia and her house, in Acts 16, are the first-recorded baptisms of this great missionary. He begat the Corinthians through the gospel but did not baptize them.

Here is the Baptist position. Between the ruinous extremes of ALL baptism and NO baptism, Baptists must magnify the importance of the prerequisites of baptism, namely, discipleship, believing repentance, prayer, etc., as sufficient for salvation, but "the things pertaining to the Kingdom of God, and the name of Jesus Christ," require baptism, and church membership, when the proper

time comes. Some times, and generally at once, but some times order and decency may require its postponement, as in heathen countries before churches are organized. Let the missionaries be diligent in discipling, or bringing men to believe, to the saving of the soul, and afterward to baptism as soon as the circumstances justify it, which may be the same midnight hour as with the jailor, or a "tarrying" as in other cases. Be sure to baptize, but not till it can be done according to the law of the Lord. Better not to baptize at all than to violate any order. They are saved forever when they believe and can labor to bring others to a like faith with themselves, but there can be no church without baptism and organization. The scripture examples clearly justify both of these prerequisites. Why were these thousands of converts not baptized on the spot, and others were baptized the same hour of the night. Because ordinances require order and decency.

I am not ashamed of the Emphasis the Gospel puts upon its Doctrines. We noted this Emphasis last, from frequency of mention and Examples. We come now to Precepts and Special mention. Take Matt. v, 3-12, and Luke vi, 20-45. Blessings are poured out on many internal qualities and qualifications that would look or sound out of place on baptism. Substitute baptism in the place of any of them: Blessed are the baptized for theirs is the Kingdom of the heavens. Blessed are the baptized for they shall be comforted. Blessed are the baptized for they shall inherit the earth. Blessed are they that hunger and thirst after baptism for they shall be filled. Blessed are the baptized for they shall obtain mercy. Blessed are the baptized for they shall see God. Blessed are the baptized for they are the children of God. Blessed are they that are persecuted for baptism, for

theirs is the kingdom of the heavens. Rejoice ye baptized and be exceeding glad for great is your reward in the heavens.

Luke adds some blessings to other classes and then reverses it with woes. Luke does not say woe to the unbaptized, nor did Mark say the unbaptized should be damned. The golden rules laid down by Luke in chapter 6: 27—ff: fit the baptized and unbaptized believer alike. If we are all the children of God by faith in Jesus Christ, and faith comes and must come to all before baptism, then these high rules of spiritual living is as binding on the unbaptized children of God, and as on the baptized. Baptism is a great help to external righteousness, but not to internal holiness which prepares and precedes. Read these golden rules of living with baptized sinners in your mind, and then with unbaptized saints in your mind, and you will find that the Emphasis is not misplaced in a single case. The blessings of Christ fell on the unbaptized Gentile Centurion and widow, and Samaritans and a notorious sinner in Luke vii, 36-59 and not conditioned on baptism. Except ye repent ye shall perish, but no such Emphasis is put on baptism. He that believeth not shall be damned, but not he that is baptized not. That would sound very odd and ugly and unorthodox, yet how many insist on the wrong Emphasis? "If any man love not our Lord Jesus Christ let him be accursed." Here is an Emphasis on him that loves not, but it misfits him that is baptized not, for baptism is not as important as love. "Whosoever shall call on the name of the Lord shall be saved," but not whosoever shall be baptized, and that makes prayer more important than baptism. There is more profit in prayer than in baptism. Peter said repent and pray that your sin may be forgiven, but he never said repent and be baptized that your sins may

be forgiven. The heart of Acts ii, 38 must be cut out before the words can thus be gotten together. The heart of the text is not "in the name of the Lord Jesus Christ," as the Common Version reads, but trusting upon the name of Jesus Christ is what the Greek idiom requires. That puts the Emphasis on faith or trust as in Acts x, 43. Epi before the Dative signifies trust or reliance, and who will call it in question? All through the book from Genesis to Revelation you will find an Emphasis on repentance, prayer, faith, trust, love, etc., that would be fatal to put upon baptism. Our experience and observation confirm this Emphasis. Unbaptized saints and immersed sinners are not to be compared for piety and spirituality. An unbaptized man can, and must repent and pray and believe and trust and love, and he is entitled to all the promises affixed to such qualities, but this is not taking all Emphasis off baptism. Without Scripture baptism no one can be a member of the church of Christ, nor fill an office in that church, and the ministry is an office in that church, nor can he eat the Lord's Supper. The Scriptures give full salvation to the unbaptized, but no church privilege. Here true Baptists stand come life or death.

CHAPTER XI

LOGIC—I AM NOT ASHAMED OF THE LOGIC OF THE GOSPEL. "WHAT THEN?"

When we assume a doctrinal position we must regard the results, consider the consequences and call for the conclusion. When Paul says, What then? or what shall we say then? he says on until he reaches: "Therefore we conclude." The first "what then," is in Rom. 3: 9. He refers to his proof, and continues to add to it until he reaches his first conclusion: "Therefore by deeds of law there shall no flesh be justified in his sight."

Then going deeper into the subject, he reaches his second conclusion: "Therefore we conclude that a man is justified by faith without deeds of law." From here he reasons from another "What shall we say then," to the third conclusion: "Therefore it is of faith that it may be grace to the end the promise might be sure to all the seed." The fourth conclusion from his Scriptural premise is: "Therefore being justified by faith let us have peace with God," "and rejoice in hope of the glory of God." To another "what shall we say then" about continuing in *sin*, or sin reigning in our mortal bodies, he concludes by saying: "Sin shall not have dominion over you; for ye are not under law but under grace?" From this advanced point he reasons to the next advanced conclusion: "But now we are delivered from the law, having died to that wherein we were held, that we should serve

in newness of spirit and not in the oldness of the letter.” “What shall we say then?” about the remains of sin in the body? The conclusion is, that as he hates the wrong that he does and would do the right, that it is not he that does it, but the sin that dwells in him. And that he served the law of sin in his flesh but the law of God is in his mind. “Therefore there is no condemnation to those that are in Christ Jesus.”

To the next, “What shall we then say to these things,” the conclusion is, that in all things we are more than conquerors through him that loved us, and that nothing can separate us from this love of God which is in Christ Jesus our Lord.

To the last, “What then,” he plunges boldly into the depth of the mystery, where logic in finite minds seems unable to search his judgments, or to find out his ways. But the Scriptures furnish the conclusion that finite man could not reach with finite logic; and that is: “Of him, and through him are all things to whom be glory for ever.”

When the master got too deep for the Samaritan woman, she fell back on a Scriptural conclusion to a Scriptural premise, and replied: “I know that Messiah comes which is called Christ, and when he comes he will tell us all things.” And when the master taxed Martha’s faith with: “Believest thou this?” she fell back on a conclusion that concluded it: “I believe that thou art the Christ the Son of God which should come into the world.”

We ought to be ready to give a reason for the hope that is in us, and if by the weakness of the flesh we can’t reason to the conclusion, the conclusion is furnished, not against reason, not inconsistent with reason, nor out of reason, but simply out of OUR reason.

But like Paul, let us not dodge results or conclusions. Logic is a divine science. A logical conclusion from a Scriptural premise is a divine conclusion. I would be ashamed of the gospel if it required me to beg the pardon of logic for my conclusions. A conclusion logically drawn from a Scriptural premise is as Scriptural as the premise itself. To illustrate. If I believe the Scriptures, then I must believe that faith is prerequisite to baptism. One must be a believer before he is baptized. The Scriptures also state "that every one who believes has everlasting life, and shall not come into condemnation but is passed from death unto life. Now the inevitable conclusion is, that the unbaptized believer has everlasting life or is saved. A man who denies the premise, denies the Scriptures. If a man believes the Scriptures he should affirm the premise. But what of the man who affirms the premise and denies the conclusion!

Again if I believe immersion is necessary to baptism, and that baptism is necessary to salvation the inevitable conclusion is, that no one can be saved who is not immersed. The man who asserts the premise, and deserts the conclusion is not to be followed. If I believed that doctrine I would not by word or act recognize any one as my brother or sister in the Lord who had not been immersed. The man who forsakes the conclusion must forsake the premise or forsake his faith. Nor will it do to say that charity requires it, for a charity that is divine is in perfect harmony with a logic that is divine. Consistency is a jewel, and a rare one. No one ought to assert a doctrine till he has considered the "What then." Whenever I go back on my conclusion then I am going back on my premise, and if not, I hope no one will follow me.

The Scriptures assert certain things of sin and the sinner, and if these be true, **WHAT THEN?**

If sin is transgression of law, and if whatsoever is not of faith is sin, and if he that knoweth to do good and doeth it not to him it is sin: and if sin is exceeding sinful, and that if the soul that sins shall die; and if the sinner is dead in trespasses and sins; and if the carnal mind is enmity against God, not subject to his law, neither indeed can be; if that which is born of the flesh is flesh, and if they that are in the flesh cannot please God, etc., etc.; if all these statements are true, What Then? Do better?

But how can you do better? Out of the heart are the issues of life, and the heart is deceitful above all things and desperately wicked, and out of it proceed evil thoughts, adulteries, fornications, etc. But suppose, like the Pharisees, you make yourself beautiful without, would that not leave all this rottenness within? Does not a corrupt tree bring forth corrupt fruit? And if your heart was wrong and your life right, would you not be a hypocrite?

But suppose in the sight of God you could do better, What Then? Better is comparative. Then how much better can you do? What and where is the standard of moral rectitude? There must be one standard, else how can God judge the world? No judiciary has ever made standards for each, but one for all. If God had said let each man do the best he can, and thus made one's ability or capacity the standard, then he must not only have a standard for each man, but a million for each, for man's ability and capacity are continually changing. What Then? The only conclusion is, that each man must do as well as he **OUGHT**. Not the comparative better, but the superlative best. Less than this contains evil, that God cannot connive at.

But suppose you could in the future do as you ought, what then about the past? Do you say that needs to be forgiven? But the law knows no forgiveness. It either condemns or justifies, and further it does not propose to go.

By saying you will do better, and as much better as you ought, you simply put yourself under that law that is perfect and holy and just and good, and it blesses only in doing, and in continuing in doing, and then curses for a violation in one point. Law can't do otherwise. No law, human, natural or divine, can do otherwise, and if otherwise is done it is not according to law, but in spite of law, and that is lawlessness of itself.

But the law, being perfect and holy, must be spiritual, and must demand obedience from the heart. It calls the heart to perfect and holy obedience, when it says: "Thou shalt not lust," and lust is in the heart. Human laws judge only the actions of men, but God's law judges the heart. You can keep human law when you do not kill, though you desire to kill; when you do not steal, though you desire to steal, but you can't keep God's law that way, for God judges the heart. If one holds you so you can't kill, or circumstances keep you from stealing, human law is satisfied, but not the divine law.

I call upon all to testify to this, that often you are constrained to do that you do not want to do, and restrained from doing that you want to do. Is that obedience in the sight of God? Is that obedience out of a pure heart? You know that often in keeping the law in letter you break it in spirit. What Then? Why "every mouth is stopped and all the world is guilty before God." What Then? Will you add the ritualistic to the moral law, and then take the lives of innocent beasts? But it is not possible for the blood of bulls and

goats to take away sin. The Pharisees did all this, even paid tithes of mint, annis and cummin, and made themselves outwardly righteous as touching the law, yet the conclusion in their case is they "could not escape the damnation of hell." The rich young ruler and Nicodemus and Paul are conspicuous failures on this line, and are our examples.

What Then? Reform your morals and conform to Gospel law. But Gospel Law is also the law of God, and the carnal mind is not subject to the law of God neither indeed can it be subjected. The natural man knows not spiritual things because they are spiritually discerned. Hence, except a man be born again he cannot discern the spiritual kingdom of God, which is "righteousness, peace and joy in the Holy Spirit."

What Then? Will you as a natural man believe the things that are written or spoken and be baptized? But Simon Magus did this, and was still in the gall of bitterness and in the bonds of iniquity, and had neither part nor lot with the saints. His heart was not right in the sight of God. Many crept in "privily" that way, of whom the apostle said: I would they were cut off. Our churches are full of those who gave their assent to what is written or spoken, and were baptized, and have communed, and contributed, and sung and prayed, and I fear some preached, who like the sorcerer in heart—did it all for earthly gain.

But suppose as a natural man you believe that Jesus is the Christ the Son of God, and confess him with your mouth and obey him in letter. What then? This is what Satan did and except your righteousness exceed that of him, you shall in no wise enter the kingdom of heaven. Satan confessed and "obeyed." When Christ said: "Get thee behind me, Satan," or "come out," he obeyed; but

not in heart, but through fear. Suppose as a natural man you do all you can under the Gospel rule—What Then? "Though I give all my goods to feed the poor, and though I give my body to be burned it profiteth me nothing."

But seeing you have no refuge in life, will you take refuge in death, and vainly hope that it will bring you the needed relief; that death will rectify the wrongs of life? But if death rectifies your wrongs it will do the same for all, and no one need concern himself about sin in this life, but take his fill of it. The good as well as the bad, suffer the penalty of physical death, and since many fill their whole lives with sin, and die blaspheming the name of God, since "the wicked flourish like a green bay tree," and "many are the afflictions of the righteous," it follows that God has more respect for evil than for good. But God is good, and will punish sin, and we know that he does not adequately and equitably punish sin in this life, and the conclusion is irresistible, that sin must be punished after death.

What Then? Says another caviler, death and purgatory will save all. But all we know about purgatory is what is revealed, and from one there, we have a message to his five brothers, and he begs them not to come to that awful place of torment: that they must repent, and that this life is the time to repent. But Cain died six thousand years ago, and some will die in the dawn of judgment, and then hades will be abolished. So if Cain is to suffer purgatorial flame for six thousand years, and many at the last suffer less than a day, then there is an error in the court of heavenly iniquity.

What Then? Will you say there is a later resurrection of those who die later and that in the resurrection all will be saved? But all we know of that is what is

revealed, and Daniel says: "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." And Jesus said: "The hour is coming in which all that are in their graves shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation."

What Then? Limited punishment in hell after the judgment? But Daniel says everlasting shame and contempt; and Jesus says: These shall go away into everlasting punishment; and Paul says they shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; and John says: They shall be tormented day and night forever and ever, and that the smoke of their torment ascendeth up forever and forever.

What Then? Falling back to first principles will you say man must be pardoned? But God can't pardon a sinner. Governors and kings can pardon the guilty at the expense of justice, but God cannot and be just, and God must be just in whatever he does with the sinner. But do you say you mean forgiveness? But suppose God forgives the sinner? What then? Why he will sin again and drink it down as an ox drinketh water. His nature would still be evil, and how can they that are evil do any good thing? "A corrupt tree brings forth corrupt fruit." "A corrupt tree cannot bring forth good fruit."

What Then? Will you say that man needs forgiveness and regeneration? But that which is born of flesh is flesh, and the flesh is not regenerated, and in the flesh there dwelleth no good thing and sin is mixed with all we do, and every transgression shall receive a just recompense of reward.

What Then? Forgiveness, regeneration and heaven? But the angels were without sin, and holy in their nature, and were in heaven, and they fell from that high and holy state. Why may not we? Ah; we find a golden link in the chain of this great salvation is wanting. What is it? Where is it? The walls of this arch need a capstone. Let us hunt it. Let us find it. Let us bring it with shoutings of grace, grace unto it. The answer can be found in "The Perfect Redemption of the Gospel," which I hope will be published.

HEREDITARY HOLINESS. WHAT THEN?

This is a Presbyterian doctrine drawn from 1 Cor. 7: 14: "for the unbelieving husband is sanctified by the (believing) wife; and the unbelieving wife is sanctified by the (believing) husband; else were the children unclean, but now are they holy." Dr. Barnes did not believe this passage taught the above doctrine, but Doddridge, Bloomfield and Dick's Theology, the Confession of Faith, etc., so teach, and it is recognized as Presbyterian doctrine, to wit—if one of the parents is a believer the children are born holy, and are entitled to baptism; and it is the custom of this people to confine their baptism of children to such as have at least one believing parent. "What then?" and "What shall we say therefore?" From such a premise there are several conclusions, exclusions and inclusions.

The parent must be a real believer and not a mere nominal one, as many are, in all denominations. What more?

We and they believe that a true believer is a regenerated, sanctified, justified and saved person, and that the faith that saves renounces human worth and works; that salvation is not partly of grace and partly of works.

We are glad to have them agree with us, not only on the nature of saving faith, but also on the character of the believer as a spiritual child of God; also on baptism as the sign of that fact (I use baptism from a Pedobaptist standpoint) and also that such regenerated person is saved forever. "What then?" "Therefore we conclude" that a child born of such parent or parents is regenerated, and saved forever, whether it dies early or late. What advantage a child has with two believing parents deponent sayeth not.

As hereditary holiness is founded on the fact of faith in a parent, therefore they conclude to exclude all other children, and only this inclusion they aim to practice. What then?

Therefore we must conclude that all other children are not proper subjects of baptism, and hence all such are not really baptized. That is to say, all other Pedobaptists who transgress in this, have baptized unscriptural subjects and all such are unscriptural baptisms. This unbaptizes a large portion of the Pedobaptist world.

"What then?" This conclusion follows, that all Presbyterian parents, who are only professed believers (as is often the case in all denominations), the same are not regenerate persons, and hence the children are not regenerate, and the Presbyterians violate (unconsciously) their own rule when they baptize children destitute of hereditary holiness. But Baptists do the same when they baptize only professed believers. Yes, but the Presbyterian act is with them a finality, while Baptists leave their mistakes open for future developments and correction. What then?

If regeneration manifests itself in a holy living, the lives of the children would prove the faith of the parents.

A regeneration that does not manifest itself in life is

not worth preaching or having; and if there is no difference in the lives of children growing out of the fact of faith in the parent, then the doctrine, by this valuable and vital test, is proved to be unproved. What next?

As the unregenerated impart their nature to the child (Jno. 3; 6 and Eph. 2: 3), and the regenerated do likewise (?) then we conclude that where there is only one believing parent, the child must receive both natures, and therefore is part holy and part unclean. If the child of two believing parents is not holier than the child of one, then who will explain the neutralizing power in the unbelieving progenitor? What shall we say therefore?

That as the Catholics, both Latin and Greek, as well as most Pedobaptists, believe in salvation by works (more or less, it follows that theirs is not a justifying faith (Rom. 4: 4, 5, and 9: 30, 33), hence not a saving faith, hence their children should not be baptized, and hence they are not baptized. So we conclude that this inclusion works a great exclusion. What shall we say then?

When children are baptized on the professed faith of the parent, and such parent should in after life abandon the profession and become apostate or infidel, as untold millions do, then the children should be reckoned unbaptized, and should be debarred from further church privileges. This would unchurch (?) the larger part of the "Christian World."

What next? If such children, born unholy, should in after life repent and believe for themselves, then they should also be baptized, seeing their first mistaken baptism was a nullity. This they ought to do and to have left the other undone, if mistakes are allowed to be corrected. What next?

If this doctrine of hereditary holiness be true, then all

children born of believing parents (Baptists included), and who in after life become believers, and claim to have become regenerated or born again, are mistaken, since regeneration can take place but once, and that takes place always at birth where one of the parents is a believer. So all such conversions are delusions and all such professions are false. What shall we say next?

If spiritual regeneration is a second birth, or begetting again, then hereditary holiness is not regeneration at all, since it is simultaneous with natural generation. Such can't be born again. What then?

If this conclusion is correct, then Presbyterian subjects of baptism are not regenerated or born of the Spirit, as all this is included in hereditary holiness; imparted by a parent. What then?

If this last statement be true, then there is a difference between the regeneration of a personal believer in after life, and the bi-generation of hereditary holiness. What next?

If children of believing parents, baptized or unbaptized, should live a shameful life and die in impenitence, as many do, and parents should continue steadfast unto the end, then these children, regardless of moral character, must be found among the elect, as by regeneration they are the children of God for once and forever. Col. R. G. Ingersoll had Presbyterian parents who continued steadfast unto the end. Therefore Col. Ingersoll being regenerated at birth, and having the "sealing ordinance, he is saved forever." What more?

The same would be true should one of the parents also become an apostate, since the faith of one parent is sufficient for regeneration. What next?

John gave many tests of regeneration, but a believing parent he did not give. What next?

The Presbyterians put this construction on the covenant of grace: "The promise is to you and your children" means natural offspring, even when there is only one believing parent, and they put their seal on all such offspring, counting them for the seed, and thus they pronounce the promise sure to all such. These are taught the Catechism and trained in the delusion of this hope into the form of religion. If this is the Presbyterian application of the doctrines of grace, how can it be said that Baptists believe with them on the doctrine of grace? On the contrary, I say, that if a child had two believing parents—Baptist parents, yea, grand-parents, and the child should be immersed, yea, thrice, and should be taught Spurgeon's Catechism and Boyce's Theology till sound in literal orthodoxy and with convictions developed into a bulldog Baptist, fighting faithfully for the faith once for all delivered to the saints; yea, as orthodox as the Jews who crucified Christ for heresy—then let him give all he has to feed the poor and his body to be burned—if inherited regeneration is all he has, "he is a child of the devil, and can't escape the damnation of hell." "For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and unless one be "born again, and from above, he can't see the kingdom of God." If this human generation is Calvinism, then please count me out, more on grace than baptism, church government, church and State, etc., etc. What next?

If this doctrine holds good ECCLESIASTICALLY, then the Presbyterian church must partake of the nature of its mother. Was the "mother of harlots" a regenerated church? Can the stream rise above its source? Yet Presbyterians are better than the Catholics, and better than their creed, yet it comes not by way of hereditary holiness. What then?

Church character can't rise above its source, but personal character can become "almost divine," because it may be of God, and thus have a divine source by regeneration of God's Spirit. What last?

If Presbyterians were judged out of their own mouths and by their creed, we could not have Christian fellowship for them. But we have a more charitable judgment for them than seen by our uncharitable judgment of their creed.

CHAPTER XII

THE DOCTRINE OF ASSURANCE

These things I write unto you that believe on the name of the Son of God; that ye may know that you have eternal life."

John wrote his Gospel that men might believe that Jesus is the Christ, and that believing, they might have life through his name. He wrote his first General Epistle "to those who believe on his name, that they might **KNOW** that they had eternal life." This is clear proof that a believer may have eternal life and not know it. Knowledge **SHOULD** be added to faith. John wrote these things in vain, if Assurance is not a needful, profitable and practical doctrine. To **KNOW** whether we are regenerated, born of God, or of the Spirit, or from above; to **KNOW** whether we are children of God or new creatures in Christ; to **KNOW** the vital doctrines, whether we are redeemed, forgiven, justified, sanctified, and saved, is the object of our present enquiry. If the believer walks in doubt and darkness, it is because he don't try to know, or it may be because of the many corruptions of the Doctrine of Assurance. This seems to be chosen ground on which Satan has sowed his tares, that God's people might be hindered in both their faith and knowledge.

Religion is intellectual, emotional, ceremonial, practical, and in all Spiritual. All of these may be natural, literal, formal, and not spiritual. Assurance itself may

be intellectual, and not spiritual. What are the words John wrote that constitute the standard of our measurement. How much is intellectual, emotional, ceremonial, practical, etc. (?). Some say not at all intellectual; so they make ignorance the mother of devotion. Not at all emotional say the rationalist; so he wants no religion below his eyes. Emotion and head knowledge are good, if of the right kind. They must be tested by the things John wrote. Some try themselves by ceremonies obeyed, and duties performed. These are good tests in their places, but they must not be included in the things John wrote. A man must in some way know something to be saved; and still more to be Assured; but we don't have to know it all to be either saved or Assured, for no one knows it all. Knowledge in religious matters, as in all other matters must begin at zero, and grow towards perfection. Assurance, like faith and knowledge, has its degrees. An understanding of all John wrote would give strong Assurance and would involve the head, heart and life. If religion were altogether intellectual, then we need not look to the emotions for assurance; if altogether emotional, we need not look to the intellect; if all emotional and intellectual, then we need not look to the life. Mind and emotion should grow steadily and never be excited, for excitement impairs both. Even anger may be good if reason is not dethroned. Mind and emotion must co-operate, and neither must work injury to the other. Right knowledge begets right emotion, and these a right life, and to all three we must look for right Assurance. Young believers are not to be encouraged to profess Assurance. They must believe they are saved, then taught to seek assurance as they add knowledge to their faith. As even saving faith has its degrees, the young convert should seek to strengthen his faith, and

establish himself in it. The fruits of faith are peace ("peace in believing"); joy ("the joy of faith"); and love, to Him in whom he believes, with the desire of obedience. Let him first assure his faith, and then grow to a "full assurance of understanding."

Beginning at the a-b-c of this subject, let me epitomize some Bible statements concerning our first experience in passing from death to life. We know that once we were in a state of indifference and darkness concerning ourselves, and eternal life; so indifferent as to be dead to our eternal interests. Like the multitudes that walk our streets during church hours, while the messengers are making overtures of mercy. Not only are they indifferent, but their minds are filled with animosity to it all. Haters of God, and rejecters of Christ and his proffered grace. We know that we were blinded by the god of this world, and that we walked in spiritual darkness and death. We know that we walked after the flesh, and tried to fulfill its desires. We know that we came to ourselves, and considered our latter end. We thought upon our ways, and turned our thoughts toward God. We know that we were convinced and convicted of sin, of righteousness, and of judgment. We know that the secrets of our hearts were made manifest to us; that sin appeared sin to us; yea appeared exceeding sinful, and worked death to our former hopes. The fiery serpents bit us, and we became sick of sin; being thus afflicted we mourned and wept. We felt a godly sorrow for sin, and trembled at God's word. The spirit of heaviness came upon us, and with a broken heart and contrite spirit, we labored and were heavy laden. We begun to hunger and thirst after righteousness. Our heart panted after God. We sought him with all our heart and with all our soul and strength. We abhorred ourselves, and sought

repentance carefully with tears. We smote our breast, saying: "God be merciful to me a sinner." In proportion to our knowledge, we were in trouble and sorrow; in mire and clay, and we called mightily upon God for deliverance. These experiences, of which there are many and no two alike, were in proportion, not to guilt, but to knowledge of it. The saved were once in such a state, and the realization of it was in proportion to the knowledge of what was written in the word and conscience.

Now, did deliverance come? Was there a change? Whereas we were blind, did we see? Or rather do we see? Have old things passed away, and do all things appear new? Has enmity to God been slain? Was our wounded heart healed? Was the sin that revived in our conscience taken away? Was the mourner comforted? Did we get beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? Did we quaff our thirst at the fountain of living waters? Did our soul eat that which was bread? In seeking the Lord, and feeling after him, was he found of us? Did we gladly receive the word, and did we find peace in believing? Did we taste and see that the Lord is good? Did he appear precious to us when we believed? Being justified by faith in his blood, did we have peace with God through our Lord Jesus Christ? Did we turn from our wicked ways, and did we seek the ways of righteousness? Did we love God and his people, and did we seek their companionship and fellowship? Did we love God's house, and did we seek to worship there? Were we glad when they said, "Let us go unto the house of the Lord"? Did we so love the Lord that his commandments were not grievous? Have we continued to run the heavenly race, or did we tire, and faint, and fall away? Are we again in darkness and doubt; in spiritual dearth like unto

death? Assurance is not for such. The backslider must return, before he can know he has eternal life. If he has forgotten that he was once purged from his old sins, these assuring experiences of which I now speak are as an idle tale that is told. He must remember from whence he has fallen, and repent, and do the first works. Salvation may be his, but not its joys, nor rewards.

So much for the knowledge of our old self, and the transition to the new. Let us now look to the further evidences of the new self, and assure our hearts of eternal life.

But we must remember, that it is the spirit, and not the flesh, that has been begotten of God; and this new divine principle of life, implanted in the soul, is in conflict with the old carnal mind, which was according to the flesh, and that these are contrary the one to the other. The warfare of these two is to bring the faculties of the mind, the affections of the heart, and the members of the body, to make them the instruments of righteousness unto holiness. Sometimes we do the things we would not, and then do not the things we would. If this conflict is going on, I beg you to be encouraged and not discouraged. Paul said: "I know that in me, that is my flesh, there dwelleth no good thing." So if you would know that you have eternal life, you must look to the spirit, and not to the flesh. If we are carnal-minded all the time, we are yet in our sins; but if we have been renewed in the spirit of our minds, then there is a conflict, and our assurance is in proportion to our spiritual-mindedness. Like Peter, if we fall, we will rise again. Assurance came to him, not in his fallen state, but after his recovery.

Now let us look to the new, or inner man, for testimony, and then to its successful operation in the

members of the body for double testimony. The inner testimony is sufficient to assure ourselves, but the outer will assure others of our assurance. First we will look to the internal tests to assure ourselves that we have been born of God. The tests were sufficient at the time for FAITH, but let us now advance to KNOWLEDGE. And first:

How May I Know That I Have Been Born of God? I John 4:7, "Beloved, let us love one another; and every one that loveth has been born of God." Love is internal and emotional. Love as we ought, and we will know as we ought. As love increases, assurance will increase. But who is the "one another"? Not the false brethren, or the disorderly walkers or workers, but those referred to in chap. 1:7: "Those who walk in the light, and have fellowship one for the other." "We are of God," he had just said, and these are the "beloved" who know God. By our LOVE of such we KNOW we have been born of God.

2. How May We Know We Have Passed from Death Unto Life? 3:14-15 and 4:20: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also." We must look within for this master emotion. Don't ask your head if you have passed from death to life. It may boast of its knowledge of the doctrines, and of your obedience of the commandments; but all that does not prove that you

have passed from death unto life. Love of God's children, as such, is spiritual, and when this love is made perfect, then assurance will be made perfect. Love as you should, and you will know as you would.

We have considered two elements of Assurance—The Experience of Conversion, and Love of the Brethren.

Remember, if there is no Experience of Conversion there can be no proper Assurance. These tests are for the truly converted.

"The stony heart must become a heart of flesh that can feel. Hence the Spirit begins the work on the inside by convicting of sin, because they believe not on Christ. This is to make them conscious of sin, which is experimental knowledge. It works godly sorrow for sin, and this repentance, which the man must know experimentally, or he has no knowledge of them at all. When sin appears sin, and works death in him by that which is good, *he knows it*. When he is pierced to the heart, *he knows it*, and is likely to cry out as at pentecost. When "the secrets of the heart are made manifest and he falls down on his face," *he knows it*. When he is sin-sick enough to need the Great Physician, *he knows it*. When agonizing to enter through the strait gate, *he knows it*. When he seeks repentance with tears, *he knows it*. When his heart is broken, his spirit contrite, and he trembles at the Word, *he knows it*. When he hungers and thirsts after righteousness, *he knows it*. When, like the prodigal son, he comes to himself, and realizes his ruined condition, *he knows it*. When repentance brings a change of thought and purpose, *he knows it*. When he believes in Christ to the purifying of his heart and saving of his soul, *he knows it*. Being justified by faith and having peace with God, *he knows it*. When God testifies by giving him the witness in himself, *he knows it*. When

God sets his seal upon him and gives the earnest of his Spirit in his heart, *he knows it*. When he tastes and sees that the Lord is good, *he knows it*. When he loves God and his Christ and all his people, *he knows it*. When he has passed from death unto life, *he knows it*. When he passes from darkness to light, *he knows it*. When old things have become new, *he knows it*. When he is happy from the consciousness of sins forgiven, *he knows it*. Confidence, assurance, hope, faith, love, peace, are matters for experimental knowledge, or they are not known at all. The testimony of all saints of all ages is that the penitent prayer, offered in faith, heals the sin-sick soul as well as the body. Those who have come thus far, learning by experience the first principles of the doctrine of Christ, can go on to perfection. Those who did not thus begin, and thus advance, know nothing as they ought to know. The one has perfect knowledge as far as he has gone, the other "is in darkness, even until now."

But those who have passed from death to life ought to Walk in the Light. Life requires light. The true Light is the light of life. Head-light is not the test. Many boast of their light while they walk in darkness.

I John 2:9-11: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." There is an intellectual light for the head, and it may make the head right, and leave the heart wrong. "But God shines into the heart to give the light." II Cor. 4:6. No one wrongly disposed towards his brother can be right with God. It is a fearful thing to walk in darkness, and not know whither you

go. Being assured of life, we can be assured of light also.

Again, How May We Know That We Are Children of God? We are all children of God by faith in Jesus Christ; but how may we know we have faith in him? I John 5:10: "He that believeth on the Son of God, hath the witness in himself." Who is the witness, and how does he testify? Gal. 6:6: "And because you are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba, Father." Have you this filial feeling and affection? If God is your Father, then you are his child, and the Holy Spirit tells you so, by enabling you to cry Abba, Father. When God sealed us, and gave us the earnest of the Spirit in our hearts, and anointed us, it was to establish and assure us. Rom. 8:14-17: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ."

If we are led by our own devices, or by some other spirit, or by a wrong interpretation of God's word, or by the commandments of men, then are we lacking in one of the greatest witnesses to our Assurance that we are the children of God. "Unto you who believe, He is precious." Internal again, but sure. He is precious and gracious to those who have tasted of his goodness. To those who reject experimental religion, assurance is impossible. And yet they are the loudest in professing it. When one casts his burden on the Lord, and no longer feels it, that is the experimental witness within. I believe every true saint has more than he has recognized, or realized, because he has not studied the evidences.

As the Holy Spirit is a witness within us, let us inquire next:

How May We Know That the Holy Spirit Dwells in Us? Ought we to know? I Cor. 6:9: "What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" "If we love one another God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he has given us his Spirit." Again: "Hereby we know that he abides in us, by the Spirit which he has given us." These Scriptures plainly teach that we ought to know that the Spirit dwells in us, and by that, we Know that God Dwells in us, etc. Now we ask again:

How May We Know That the Spirit is in Us, and How May We Know When He Dwells in Us? for he is often grieved, and quenched, and resisted. Gal. 5:23-23 gives us the answer. The spirit of the world is known by its worldly-mindedness. When Satan—the evil spirit—entered into Judas, he betrayed his Lord. When he entered into Peter, he denied his Lord, and when he entered into Ananias and Sapphira, they lied unto the Holy Spirit. They did wickedly, as all do under his influence. So the Holy Spirit is to be recognized by His Fruits. The works of the flesh, which are dominated by the spirit of the world and of the devil, are given in the three preceding verses; and as sure as we "know that those who do such things 'are in the flesh' and shall not inherit the kingdom of God," so sure we should be that those in contrast have the fruits of the Spirit, which are: "Love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance." The one who exemplifies these fruits in his life has the Holy Spirit dwelling in him, and the degree of assurance, both

to himself and others, is in proportion to the possession and exemplification of these fruits in the heart and life. All of these are emotions and dispositions, given by the Spirit, and is positive, and sufficient proofs, that the possessor walks, not after the flesh, but after the Spirit. "If we live in the Spirit, let us walk in the Spirit." "Hereby we know that we are of the truth and shall Assure our hearts before Him."

By living in the Spirit, we assure ourselves, and by walking in the Spirit, we assure others of our assurance. But how ugly it is to see a man advertising his assurance. He boasts that he doubts his assurance at no time, while others doubt it all the time. His erring emotions delude him, but his erring life can't delude others. When tried by the tests we will next notice, he fails. One may deceive himself as well as others, by the testimony of emotions alone. Emotions are related to truth, and to the life, so that when they are wrong the life is wrong; so we need the double test to make Assurance Sure. To know Christ is life everlasting; but—

How May We Know That We Know Him? I Jno. 2:3: "Hereby we do know that we have known him if we keep his commandments." "He that says: I know him, and keep not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him truly is the love of God perfected. He that says he abides in him, ought to walk even as he walked." A good tree brings forth good fruit. If Christ dwells in the heart, and is Lord of it, then he rules the life; for out of the heart are the issues of life. The Father dwelt in the Son, and the Son kept the Father's commandments. So if Christ dwell in us, we will keep his commandments. I think I saw one of the liars mentioned by John. He came from Norway, and into a

meeting I was holding in Hot Springs. I never saw a man that loved more, "in word and tongue." He loved God, and Christ, AND ALL CHRISTIANS ALIKE. I at once suspected him, for that means that he made no distinction between error and truth. When I asked about his church relations, he threw up his hands in holy (?) horror. He professed that being perfected in love, he was above the laws of obedience to doctrines and ordinances. He quoted Col. 2:20-23 on me. I told him that the ordinances there referred to were the rudiments of the world, and the *dogmata* after the commandments and doctrines of men, which he could see by reading over the parenthesis in the text. But as the truth was not in him, he didn't want it to get in. So I excused him from further participation in the meeting. The heart and the life are the two witnesses that establish the truth of assurance.

Love for the children of God is another fundamental test. "Every one that loveth him who begat, loveth also him that is begotten of him." But—

How May We Know That We Love the Children of God? "By this we know that we love the children of God, when we love God, and keep his commandments." "For this is the love of God, that we keep his commandments," and "His commandments are not grievous." At first the baptized disciples continued steadfastly in the apostles' doctrine, fellowship, hospitality, and prayers. The obedient children of God gravitate towards each other. Here the next point just fits. If we must love the children of God in order to get this test, we must recognize them as such. Then how may we know the children of God, so we can love them? I John 2:29: "If ye know that he is righteous, ye know that every one that doeth righteousness has been begotten of him."

Doing righteousness is the same as keeping his commandments. "This is love, that we walk after his commandments." "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." This is the whole duty of man, as also saith the commission: Teaching the baptized disciples to keep safely "all things whatsoever I have commanded you." "He that is of God, heareth God's word." No amount of emotion can compensate in the least for non-obedience or disobedience to any of Christ's commands. Even a failure to obey, from ignorance, or through false teachers, needs to be forgiven, and though forgiven, it detracts from rewards, as "in keeping his commands, there is great reward." Whosoever is born of God has the spirit of truth, and that begets the spirit of obedience, and by this we recognize the children of God, and being of that spirit ourselves we are bound to love and fellowship all such.

Put it another way. How May We Know Those Who Love Jesus Christ? John 14:21: "He that hath my commandments and keepeth them, he it is that loveth me. If a man love me, he will keep my words." To both of these statements is added: "And I will love him and will manifest myself to him; and my Father will love him, and we will make our abode with him." "He that loveth me not, keepeth not my saying; and the word which ye hear is not mine, but the Father's who sent me." "He that keepeth his commandments dwelleth in him, and he in him." The word translated "keep" in these passages is the same translated "observe" in the commission, and was addressed and to be applied to Baptized disciples! It means guard, or keep safely. We cannot recognize one as loving Jesus Christ who

teaches for doctrines the commandments of men. They are generally orthodox on Moses, but Christ's Peculiar commandments they call non-essential. "In essentials unity, in non-essentials liberty, in all things charity," is a text manufactured by those who pervert the doctrine of Christ, and it contains a world of iniquity. Who is to decide the essentials, and the non-essentials? In all things charity means charity for error, and those who teach it, and severity for those who try to "keep safely the all things whatsoever." "In vain do they worship me who teach for doctrines the commandments of men." Such are mostly orthodox on moral law, and they worship Christ, but they have changed his commandments. They don't like what he taught about the action, subjects and design of baptism; nor the restrictions of the supper; nor restricting the church to the congregation; nor restricting the number and authority of the officers; nor restricting the government of the church to its members; nor restricting salvation to Christ; nor to faith in Christ, yea all "the way of truth is evil spoken of." When they say that something else will do as well as Christ's non-essential doctrines, and commandments, they mean the changes will do better. They have not only died for the changes, but they have made themselves drunk with the blood of those who would be faithful in keeping the commandments as first delivered to their trust. Daniel, Christ, Peter, John and Paul prophesied in unmistakable terms of the uprising of these false teachers; the persecuting "Whore," with her saducing harlot daughters. Read these prophecies, and note their literal fulfillment in these latter times.

But you may say: How Can We Know and Distinguish Between the Doctrines of Men and of Christ? They say you can't understand, and that you must leave

the interpretation to them who have the rule over you, and that you must submit to such without question or demur. Well, if Christ was a failure as a teacher, and you can't understand him, then you are under no obligation in the matter. This is one of the doctrines of the devil, to turn you from obedience. It was said of the unbelieving Bereans: That "they received the Word with all readiness of mind; and searched the Scriptures daily to see if these were true." Christ said to new believers: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth will make you free." He said to his advanced disciples: "My doctrine is not mine, but his who sent me. If any one wills to do his will, he shall know the doctrine whether it be of God." John says: "I have not written to you because ye know not the truth, but because ye know it, and that no lie is of the truth." The elect lady and her children knew the truth, and they walked in it, and John greatly rejoiced in it. James says: "Do not error, my beloved brethren." "If any do err from the truth, and one convert him, let him know that he saves a soul from death and hides a multitude of sins." John says: "He that transgresses, and abides not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ, hath both the Father and the Son." "We are of God; he that knoweth God heareth us; he that knoweth not God heareth not us." "Hereby know we the spirit of truth, and the spirit of error."

I close with the all-sufficient text: "These things I wrote unto you who believe on the name of the Son of God, that ye may know that ye have eternal life." I pray God we may all know it, and may so live as to make others know it.

CHAPTER XIII

PROVIDENCE

"Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." Rom. 1:10.

In Acts 19:21 Paul purposed in Spirit to see Rome. In 23:11, the Lord expressed his purpose that Paul should testify in Rome. In the text, prayer is made that through whatever means of travel, he might have a prosperous journey by the will of God to reach Rome. So on the human side, there was purpose, prayers and means of travel. On the divine side, there is the pleasurable will of God, the purpose of God, and the Providence of God. The Providence of God as revealed in the gospel is sufficient for all the divine purposes concerning us. Hence I AM NOT ASHAMED OF THE DOCTRINE OF PROVIDENCE. It may not always bring about our desires and purposes, which are often wrong, but the will and purpose of God are always right.

Providence is purpose APPLIED, or the practical part of purpose. If it is right for US to purpose beforehand what WE will do, it is right for God. If we had foreknowledge and wisdom concerning all our work, it would be right to purpose all things pertaining to our work. God's knowledge and wisdom being infinite, it is right for him to "Purpose all things after the council of his own will." If we WOULD that God's will be done in

us, by us, and through us, then our will becomes connected with God's will, and purpose is practically made manifest to us, being applied in providence to our lives. The application of God's Purpose to our lives is Providence, or Purpose made practical. "Known unto God are all HIS works from the beginning of the world." God has purposed the end of all things, and Providence will bring it about at the right time, and in the way purposed. So Predestination includes both Purpose and Providence.

The first sermon Paul preached, "they took council to kill him," but he was let down the wall in a basket, and thus escaped. That was Providence.

Antioch "raised a persecution against Paul, and EXPELLED him out of their coast." From Iconium he fled to Lystra, where "they stoned him, and dragged him out, and left him as dead." But the disciples got around him and resuscitated him. From thence he went to Antioch and "had no small dissensions and disputations," which debate was moved to Jerusalem.* In his meanderings he tried to go into Asia and Bithynia, but the Spirit suffered him not, but by vision he was led to Philippi, where "they laid many stripes on him, and cast him into the inner prison." But he went on to Rome. Next, at Thessalonica, "the lewd fellows of the baser sort, set all the city in an uproar," but by night he was sent to Berea. There "the people were stirred up," and they had to send him to Athens, where he was "mocked." Thence to Corinth, where "they opposed themselves and blasphemed," so he fled to Ephesus, and was at once brought to "the judgment seat." After disputing there three months in the Synagogues, and then two years daily in the school of Tyrannus, many were hardened, and spoke evil of that way. Yet he must see Rome.

As an illustration of Purpose and Providence COMBINED, let us follow Paul from here, on his long and perilous journey to Rome, thirty years from his first sermon. Acts 19:21 we have Paul's purpose, and in Acts 21:11 we have God's purpose in Christ. If both Purpose that Paul shall "see Rome," and "testify in Rome," then the MEANS to the end must be superintended by Providence. There are many such illustrations of Purpose and Providence, but this one is enough for this time. At the time of this purpose, Paul was at Ephesus, and according to the best reckoning, he was five years on the way to Rome. He purposed and planned and practiced the best he could, but it was the divine will that Paul should have a hard road to travel. His greatest servants must need have hardships. How else could God show us his overruling Providence, but by severe trials, to test Paul's faith, and to confirm ours? So this is an example of providence, written for OUR learning and comfort. The same providence is for all faithful servants. See what happened to Paul before he left Ephesus. "There arose no small stir about that way." Demetrius was the devil's agent to excite a mob, and to "fill them with wrath." The whole city was filled with confusion, and they caught two of Paul's companions, and rushed into the place of judgment. Paul would have ventured in, but "the people," and certain of the chief ones of Asia, suffered him not. See the providence in that. The town clerk was also used of God in pacifying the mob. A narrow escape Paul made, and without the help of divine providence, through natural men and measures, he would have died in Ephesus. "After the uproar ceased," Paul embraced the disciples, and started to Macedonia, and after the days of unleavened bread, he left Philippi for Troas, where a serious

calamity happened to one of his auditors. From thence Paul, having left his cloak and parchments with Carpus, he footed it some thirty miles to Assos, and from there by ship he made several uneventful stops until he came to Miletus. He sent for the elders he left at Ephesus, and delivered that solemn charge found in Acts 20:17-38. Leaving Miletus, he made other unimportant stops until he arrived at Tyre, where he tarried seven days. Here "the disciples, through the Spirit, told him he should not go to Jerusalem." He next landed at Cesarea, and stayed with Philip and his four virgin daughters "who prophesied." Here he was met by a certain prophet from Jerusalem named Agabus, who took Paul's girdle and bound his own hands and feet, and said: "Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles." Then all begged Paul not to go, but he plead with them not to break his heart with their tears and entreaties, for he was ready to be bound and also to die for the Lord Jesus. Then they answered: "The will of the Lord be done." So Paul pressed on to Jerusalem and the cowardly James, the supposed pastor, got Paul into a questionable trick of Policy, that failed, as policy ought to fail, when principle is sacrificed. Despite the diplomacy, another mob was excited, and "all the city was moved, and ran together, and took Paul and went about to kill him." But as the Lord would have it, the chief captain heard of it IN TIME, and ran with his soldiers and centurions, and got there in time to rescue Paul. Look at it with natural eyes, and you must say that Paul will never see Rome.

But all of this was God's way of giving Paul an opportunity to testify in Jerusalem. No amount of advertising bills and dodgers could have given him such a

hearing. Read Paul's sermon and experience—enough to melt hearts of stone—but instead, they cried: "Away with this fellow from the earth, for it is not fit that he should live," and they bound him with thongs, and tried to examine him by scourging, but deliverance came from the rod, and left him bound all night. The next day Paul rebuked the priest unwittingly, and set the Pharises and Sadducees on each other. Such was the dissension between these sects that the "chief captain feared lest Paul should be pulled in pieces," so he sent soldiers to bring him into the castle for protection. The night following, the Lord stood by Paul and said: "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so shalt thou testify in Rome." Rome is a long way from Jerusalem, and Paul will be several years getting there, and it will be "through many dangers, toils, and snares," but Providence is sufficient. The next verse after this promise of Providence, we are told of the plot of "more than forty Jews, binding themselves with an oath, that they would neither eat nor sleep, till they had killed Paul." They gave their plot and plan to the council, and it was all approved and would have been executed, but a CERTAIN LAD, PAUL'S NEPHEW, heard the plot and told his uncle Paul and the chief captain, who heard him favorably, and who called out 470 soldiers to escort Paul to Cesarea, where he was kept in Herod's Judgment Hall. Five days after, Ananias, the chief priest, took the orator Tartullus, and went to Cesarea to accuse Paul before governor Felix. The accusation was sustained by the elders, and the Jews. After Paul's defense, the case was deferred for thorough investigation. This left Paul in prison for two years, a good place to catch cold and die before getting to Rome. Then Festus came into office, and asked Paul

if he would be willing to go back to Jerusalem for trial. But Paul, predestinarian as he was, would not defy danger, but wisely appealed to Cæsar. Agrippa, by courtesy, was invited to try Paul, and which gave Paul another opportunity to preach to Kings, to whom he had been sent. How could Paul get the ears of kings except as a prisoner? The cheapest and best way for Paul to go to Rome was as a prisoner, which gave him food and free passage to Cæsar. Before starting, the prisoner at the bar made Felix the King tremble and ask for more time; and Agrippa confessed he was "almost persuaded."

Then Paul was delivered to a Centurion, and they set sail for Rome. In the Adrian sea they were caught in a tempest called Euroclydon, which drove them up and down with such fierceness that for fourteen days and nights the hardened seamen ate nothing, and "all hope that they could be saved was taken away." Then Paul prayed, and had a vision, that none would be lost, yet they must use all the means in their power to save themselves. That is just like God's predestination—the end is determined, also things, means, and instrumentalities. The vessel was wrecked, but the 276 passengers swam to shore. Before doing so the soldiers decided to kill Paul, as they were responsible for his safe delivery to Cæsar. But neither the soldiers nor the storm kept Paul from getting to Rome. They landed on a strange island, during a very cold rain, and in making a fire, a venomous viper seized Paul's hand, and they all expected him to fall down dead, but he didn't. After three months' stay on the island, where Paul bore much fruit, they started again for Rome, and were met a long way cut by the Roman saints, who cheered and escorted him to Rome, where he was comfortably imprisoned for two years more, which gave him a good opportunity to preach

successfully. But finally Demas forsook him, and Alexander the coppersmith did him much evil and greatly withstood his words, yea, at his first answer no man stood with him, but all forsook him. Notwithstanding, the Lord stood with him, and strengthened him, that his preaching might be fully known, and that all the Gentiles might hear, and he was delivered out of the mouth of lions, and Paul said the Lord would ever deliver and preserve him to the end.

The Book abounds with like cases of Providence. They were all written for our instruction and hope, and how much we need the lesson of Providence. How often in the trials wisely appointed us do we find ourselves doubting, and asking ourselves if God has not forgotten and forsaken us. Yet, on all the lives of his faithful servants the Providence of God is just as manifest as in the cases recorded in the Bible. How many and marvelous the divine deliverances from dangers seen, and many more unseen. If he feeds the birds that toil not, and numbers the hairs on our heads, and suffers not a sparrow to fall to the ground without his notice, then why should we doubt his providence, especially if we commit our way to him that he may direct our steps? The Book and our lives are so full of promises fulfilled, that I am bold to say, I am not ashamed of the Providences provided for us in the Gospel.

CHAPTER XIV

PROVISIONS

I am not ashamed of the PROVISIONS of the Gospel. This beautifully dovetails into the other, which was PRESENT Providence according to his PURPOSES. This is FUTURE Provisions according to his PROMISES. How exceeding great and precious and numerous are these promises for future deliverance from dangers, and directions in duties, and rewards for labor and sacrifice and suffering. When Paul said, in Tit. 4:17, that the Lord stood with him, and strengthened him, and delivered him in his PRESENT needs, he was emboldened to forecast the future by saying: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." He had said in verses 7, 8: "I have fought a good fight, I have kept the faith, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all who love his appearing."

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word,
What more could he say than to you he hath said," etc.,

is not overwritten, but underwritten. It does not fully represent the reality, strong as it seems. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared (or Provided) for them that love him." How much of that can you take in? There are some Scriptures that defy reading.

We can give the sound of the words with our mouths, but we cannot sound the depths of the meaning with our thoughts. Here are a few of the unreadable Scriptures: Rom. 8:32: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things." Who can scale the heights, survey the breadths, and fathom the depths of "ALL THINGS"? Who has a mouth large enough, and a voice loud enough, and a mind strong enough to sound, or even to see, the sense of "all things," the grace in "freely giving," or the sacrifice in sparing not, but delivering up his Son?

Take another, I Cor. 3:21-23: "Therefore let no man glory in men; for all things are yours." Not some things; not many things; but ALL THINGS. Not may be; not should be; not will be, but ARE. Then follows the inventory of the all things: "Whether Paul, or Apollos, or Cephas, or the WORLD, or life, or death, or things present, or things to come; all ARE yours, and ye ARE Christ's, and Christ is God's." Who can add anything to that? "All things are for the elect's sake." "We know that all things work together for good to them that love God, to them who are the called according to his purpose." I challenge any improvement on that statement. Once more: "The Spirit himself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ." That takes in the Universe, with nothing left out. So I am not ashamed of the Provisions of the Gospel. No imperfections here.

"Blessed are the meek, for they shall inherit the earth." Is meekness on our part the price we pay, and in consideration of which, we get the earth? Let the Arminian who thinks so, repent and pray God if per-

chance this thought may be forgiven him. Inheritance is not bought. Even so generous an offer as the big earth for little meekness would frustrate Grace. Meekness is one of the many characteristics that describe the heirs of "all things," and not the price they pay. So "he that believeth not shall be damned," does not express the cost of unbelief, but is only one of the many characteristics of that class. So the many characteristics of the saved and the lost do not express conditions of salvation or damnation, but they describe the character and portend the consequences. Those in blue and those in gray are described and recognized by their uniforms, but the uniforms are only signs or characteristics of each. Faith, love, obedience, etc., are characteristics of the saved, and not the prices they pay for salvation. Perish the thought! Salvation can't be purchased by us.

Salvation by grace and heirship of all things by promise are PROVISIONS of the gospel.

But besides these there are rich and exceeding great Rewards for our works of righteousness. The earth we are to inherit is to be inhabited by people of various degrees of honor, just as it now is in this life. This life, and state of existence, is by inheritance, and not by purchase; but the various stations of honor and usefulness and happiness in this life come in a different way. We may make our home a heaven or a hell. Whether we shall rule or be ruled; or whether we shall rule one city, or two, or five, will be determined by the improvement of our talents in the Master's service. We get more by grace than we can conceive, yet that leaves ample room for the unspeakable rewards of righteousness. Even a cup of cold water, or a word in season, have their rewards. I am not ashamed of the Provisions of the gospel, for they are greater than we can conceive.

If the good-for-nothing saints who went about asking the world to employ them, and the Lord to excuse them—and there are millions such—if these are to come out as well in the end as those who spent and were spent in his service, or those who laid down their lives for the Lord Jesus, then there would be an error in equity of which I would be ashamed. But if everyone is to be rewarded according to his works, whether good or bad, including every idle word, and every omission of duty, and every unimproved opportunity under the rule, "He that knoweth to do good, and doeth it not, to him it is sin"; if strict justice with no respect of persons is to rule in all these cases, then I am not ashamed. On the other hand, if one keeps himself in the market place as a candidate for service, and is not employed, the fault is not his, and if he should fare as well as those who labored all the day, and is rewarded for the will as much as for the deed, I am not ashamed of that.

The exceeding great and precious Promises and Provisions of God, like the universe, or infinite space, are too much for our little minds and faith. Like the promise made to Abraham—first Canaan, then extended as far as his knowledge extended, then from Egypt to the Euphrates, then to "the earth," then to "the world," then "to things present and things to come," then to joint heirship with Christ which includes all worlds. If a far-off, unseen world is left out, then it might be greater, and that would leave the inheritance imperfect. But when he gives us all things, and himself also, so we can say, "My God," and his Son also, so we can say, "My Lord," and then gives us his Spirit, and his Word—what else could he give? If he delivers us from all evil and from the evil one, and then withholds from us no good thing, now or hereafter, but freely gives us all

things, then what is there in the Provisions to be ashamed of?

Let your mind stretch itself all it can on the promised inheritance spoken of by Daniel the prophet in his seventh chapter: "I saw in the night visions, and behold, ONE like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion IS an everlasting dominion, which shall not pass away, and his kingdom THAT which shall not be destroyed. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy IT unto the end. And the kingdom and dominion, and the greatness of the kingdom UNDER the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey." But such honors are for the SAINTS or holy ones, and let us not presume too much lest we are only "called saints." Holy ones live holy lives. Our life is the index to our character. Here it is made so plain that we need not err. Rom. 8:12-17: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify

the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; IF SO BE THAT WE SUFFER WITH HIM, that WE MAY BE ALSO GLORIFIED TOGETHER."

How did he suffer? Answer: "For righteousness sake." And what is righteousness? The keeping of his commandments. This is not suffering for obeying his commandments, but for guarding them.

The Jews were very correct morally, and others socially, and others intellectually, and others civilly, and these are all right in their places, and yet these very ones may persecute you for contending for the Commandments of Christ. Those are to be heirs of all things, who counted all things but loss for Christ, their own lives included. "Those that live godly in Christ Jesus shall suffer persecution." It is through suffering to glory. Are you traveling that route? If so, your present light afflictions, which are but for a moment, are not worthy to be compared to "the far more exceeding and eternal weight of glory." O, slow of heart to believe! Two brothers came from the old country to this and farmed together. They fell out about the profits, and while quarreling a letter came with a check on the bank of England for enough to pay their way to the immense inheritance that had befallen them. After realizing and coming to themselves, they became ashamed, and tried to yield to each other all their little contentions.

CHAPTER XV

THE PRINCIPLE OF THE GOSPEL

The subject now for discussion may not be vital as pertains to SALVATION, but is vital as pertains to SERVICE. Service without Salvation ends in great loss—loss of the soul, no difference how much the service—and so does salvation without service end in great loss—the loss of present happiness and usefulness and eternal rewards. The world today is sadly afflicted with both of these errors. How many are DOING religion, and FEEL not the power thereof; and many are professing religion who DENY the power thereof; some even “denying the Lord that bought them.” And how many who possess and profess salvation, who are not SHOWING the power thereof to produce good fruits in a life of service. The two following passages support these two views. Matt. 7:21-27:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the WILL OF MY FATHER who is in heaven.” (Prayed much and did much.) “MANY will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils and in thy name done many wonderful works? And THEN will I profess unto them, I never knew you: depart from me, ye that work INIQUITY. Therefore whosoever heareth these sayings OF MINE, and doeth THEM, I will liken him unto a wise man, which built his house UPON A ROCK: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it

fell not; for it was **FOUNDED UPON A ROCK**. And every one that heareth these sayings of mine and doeth **THEM NOT**, shall be likened unto a foolish man, which built his house **UPON THE SAND**: And the rains descended, and the floods came, and the winds blew, and beat upon that house; and **IT FELL**: and great was the fall of it."

These are all seemingly good works, but not well founded. The safety is in the foundation, and "the will of God" is that foundation, and the "saying" of Christ directs the service. In I Cor. 3:9-15, the case is reversed. Read closely:

"For we are laborers **TOGETHER WITH GOD**: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the **FOUNDATION**, and another buildeth thereon. But let **EVERY MAN** take heed **HOW** he buildeth thereupon. For other **FOUNDATION** can no man lay than that is laid, which is **JESUS CHRIST**. Now if any man build upon **THIS FOUNDATION** gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of **WHAT SORT IT IS**. If any man's work abide which he hath built thereupon, he shall receive a **REWARD**. If any man's work shall be burned, he shall **SUFFER LOSS**: but he himself shall be saved; yet so as by fire."

Here are good works on a bad foundation, and bad works on a good foundation, and they both go for nothing.

In the first Scripture, there are many, with many good works—the very best works—"prophesying in his name," "casting out devils in his name," and "in his

name doing many wonderful works," and they were much in prayer, saying, Lord, Lord; and yet they were workers of iniquity. They never knew the Lord, nor the Lord them. The Lord knows them that are his, and they know him, and they hear his voice, and they follow him. But there are imitators, teaching for doctrines the commandments of men, instead of "the will of the Father," and "the sayings of Christ." They are professors of religion and doers of religion but not possessors of religion. Christ said there would be many such at the judgment, and Peter said there would be "many, who followed their ways of perdition, speaking evil of the way of truth." The wrong is not in WHAT they did, but HOW. Take heed HOW ye hear, HOW ye believe, HOW ye understand, HOW ye build, even on the right foundation. We must give heed to both the what and the how, to both matter and manner. We have discussed the vital importance of the what, and also the vital importance of the Order of the whats; now we are to discuss the vital importance of the How, the manner of doing, for the moral quality of the act is not in the action, but in the motive, or the principles governing the action. So now let us try to study the

PRINCIPLE.

I AM NOT ASHAMED OF THE PRINCIPLE OF THE GOSPEL. There are two principles governing service—the Coersive and Voluntary. The first, when regulated, is called Law, and I am not ashamed of Law. It is of the utmost importance, not only for those to be regulated by it, but for others who might be affected by lawlessness. The Standard Dictionary defines Law as follows: "THE LAW IS A RULE OF ACTION, ESTABLISHED BY RECOGNIZED AUTHORITY,

TO ENFORCE JUSTICE, AND DIRECT DUTY. LAW IN ITS IDEAL IS THE STATEMENT OF A PRINCIPLE OF RIGHT, IN MANDATORY FORM, BY COMPETENT AUTHORITY, WITH ADEQUATE PENALTY FOR DISOBEDIENCE." This is a perfect definition of law.

The moral law of God is for the natural man, or, as Paul puts it, "for the lawless and disobedient." I believe in the enforcement of law, of all kinds. Everyone should be compelled, if necessary, to conform to SOCIAL law, or society would go to the bad. Take the restraints off of evil men, and what would society be? The same with CIVIL law. There can be no government without law observance, or law enforcement. "Let every transgression receive its just recompense of reward." There are laws governing the mind. One is that the mind should be educated in the right way, or it will be educated in the wrong way. I stand tremendously for LIBERTY, yet I am in favor of COMPULSORY education when needed, and I am ready to give my reasons therefor, but not now. There are INDUSTRIAL laws, and law against vagrancy that should be strictly enforced. "If a man work not neither should he eat." There are laws governing MARRIAGE that ought to be strictly enforced. If one is not honest, make him so for his own good, and for the protection of others. If a self-licensed libertine use unbecoming LANGUAGE in society, put the penalty to him to the uttermost. Let the brute be restrained for his own sake, and for the sake of decent people. And so, I am in favor of the enforcement of MORAL law. Let every thief, and liar, and murderer, and whoremonger, etc., be punished by the law of the land, as well as by the law of God in the judgment. Moral law is for natural, or once-born men

and women. We have a SABBATH law that ought to be enforced. That is, the CIVIL Sabbath law. Governments generally have decided that men need a seventh day of rest, and have so provided. They have, for convenience, wisely made this day to fall on the Christian's Sabbath of rest, as so many citizens are under a Christian Sabbath law, and when we call for the enforcement of Sabbath laws, we never mean the law of the Christian Sabbath, for that can never be enforced, as will appear later on.

Law has its important place, and must needs be in mandatory form with suitable penalties, because it undertakes to regulate the lives of unregenerate men. Law says, "Do this," and "not do that." "Thou shalt," and "Thou shalt not." All of this is coercive and necessary for those whose lives need compulsory restraints and direction.

But, divine grace has instituted another Principle, to regulate the activities of those who have been born again, born of God, or regenerated. These have a new nature, and new disposition, and can easily be won and weaned from the coercive to the Voluntary Principle. These two Principles are partially exemplified in the state, by free men and slaves; one acting on the free, or Voluntary Principle, and the other on the slavish, or coercive Principle. Some are free-born, and some slave-born. Some BUY freedom, and some SELL themselves into slavery. But generally these are BIRTH principles.

Here the devil has shown his skillful hand again by corrupting religion with the coercive principle. All so-called religions and churches are contaminated with it more or less. This was foreshadowed in the allegorized lives of Hagar and Sarah, one representing a covenant of works, and the other a covenant of grace. Hagar was

a slave, and HAD to serve; Sarah was free, and LOVED to serve. And so their children Ishmael and Isaac represent the children of these two covenants or Principles of Service. Ishmael was a born slave, and had to serve; Isaac was free born, and LOVED to serve. Imagine the two boys running to meet their common father Abraham as he alights from his horse. Abraham orders Ishmael to feed his horse, while he and Isaac go hand in hand into the home. Isaac may have asked for the privilege and pleasure of feeding the horse, but that kind of work is for the slave boy, and another kind for the free boy. Paul tells us in Gal. 4:21-31 about this and applies the principles to two classes of religions—the false teachers he was combating, and who zealously urged legal salvation, or salvation by works, and he, and the Galatians, who, by a second birth, were under the Sarah Covenant of Grace, “Now we brethren as Isaac was, are the children of promise.” “We are not children of a bond woman, but of the free. Stand fast, therefore, in the freedom wherewith Christ has made us free, and be not entangled AGAIN with a yoke of bondage,” as you were before you were converted. The law was our school master to bring us to Christ. “Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. No difference how much or how well they serve on a slavish principle. Ishmael and Isaac were both sons of Abraham, and they joined in burying him, and quarrelled over the inheritance, but Ishmael had been disinherited by the first and only real wife of Abraham.

(I must beg to refer to a fuller discussion of the subject in my *Exceeding Riches of the Manifold Grace of God* in the chapter on *Allegorical Grace*.)

As stated before, Christ came to teach an advanced

curriculum on the schools of Moses. Jews had their synagogues in which they taught the law of Moses every Sabbath day, which was all right for once-born men, but those who entered the school of Christ, and were being taught by him, must leave these first principles—not reject them, but go on to higher and holier lessons. Law has two principles, only one of which is to be left behind, and the other is incorporated in the gospel. We must be bold like lions, but not savage like lions; wise as serpents, but not otherwise like serpents; harmless like doves, but not silly like doves; teachable and confiding like children, but not weak and ignorant like children. So with the two principles of law—the coercive is left behind, but the Invariableness of law is brought into the gospel of the Kingdom. Hence we read of “the law of liberty”—“law of faith,” “law of love,” “law of Christ.” Not the coercive principle of law, but the unchangeable principle of voluntariness, or liberty. This voluntary principle must never be violated. All through the Old as well as the New Scriptures, this principle belongs to the reign of grace. The Old Scriptures emphasize this voluntary principle in all the sacrifices, services and gifts of all kinds. Read the 29th chapter of I Chronicles. How often is “willing offering,” “with joy and gladness,” insisted on! Here are a few verses, good as gold:

“Moreover, BECAUSE I have SET MY AFFECTION to the house of my God, I have of mine OWN PROPER GOOD, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: The gold for things of gold, and the silver for

the things of silver, and for all manner of work to be made by the hands of artificers. And WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO the Lord?

“Then the chief of the fathers and princes of the tribes of Israel, and captains of thousands and of hundreds, with the rulers of the king’s work, OFFERED WILLINGLY, and GAVE, for the service of the house of God, of gold, five thousand talents, and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord. Then the people REJOICED, for that they OFFERED WILLINGLY, BECAUSE WITH PERFECT HEART THEY OFFERED WILLINGLY to the Lord: and David the king also REJOICED WITH GREAT JOY.

. . . Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be ABLE TO OFFER so WILLINGLY after this sort? FOR ALL THINGS COME OF thee, and OF thine OWN HAVE WE GIVEN THEE. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh OF THINE HAND, AND IS ALL THINE OWN. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have WILLINGLY OFFERED ALL those things: and now

have I seen with JOY THY PEOPLE, which are present here, to OFFER WILLINGLY UNTO THEE. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and PREPARE THEIR heart unto thee: And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision."

To the above add the following references: Ex. 25:2, 35:5, 21:22-29, 36:3; Lev. 1:3, 7:16, 22:18-23, 23:38; Num. 29:39; Deut. 12:6, 17, 16:10, 23:23; Judg. 5:2, 9; II Chron. 17:16, 31:14, 35:8; Ezra 4:6, 3:5, 7:3, 8:28; Ps. 110:3, 119:108; Ez. 46:12; Zech. 8:19; Amos 5:5; Matt. 10:3, 23:8-12; Mark 10:35-45; Lev. 22:25; John 8:32, 36; Acts 21:13; Rom. 8:21, 12:8; I Cor. 7:21, 22, 9:1, 17, 10:29; II Cor. 8:11-12, 9:7, 17; Gal. 4:31, 5:1, 13; Phileman 14; I Peter 2:19, 5:2; II Peter 2:19, etc. (a good Bible reading). These Scriptures enjoin the three gospel principles in service—Voluntariness, Willingness, and Cheerfulness. "Not by constraint but willingly." "Not of necessity but willingly." "If I do willingly I have a reward." "If there first be a willing mind." "Thy people shall be willing in the day of thy power." "Working in them both to will and to do of thy good pleasure." "I DELIGHT to do thy will, O God." "His commandments are not grievous." "If ye love me keep my commandments," and "If ye love me ye will."

The coercive power of law is from without, not regarding the will; the coercive power of the gospel is from within working out through the will. What SHOULD I? That WOULD I. Train up a child in the way he should go, not would go. With the regenerate, developed under

the gospel—duty becomes desire. This is seen in Rom. 15:26-28: "For it hath PLEASED them of Macedonia and Achaia, to make a certain contribution for the poor saints at Jerusalem. It hath PLEASED them verily. For if the Gentiles have been made partakers of their spiritual things, their DUTY is also to minister to them in carnal things." Seeing their duty it pleased them verily to make the contribution. So duty became desire. Paul says of their contribution in II Cor. 8:1-5: "That the abundance of their joy, and their deep poverty, abounded unto riches of their liberality; so they were willing of themselves, to go beyond their ability," and they begged Paul to receive it. The voluntary principle will succeed better with saints than the coercive with sinners.

In the great struggle in Virginia for religious liberty, the Baptists contended for this principle in all religious matters. The others said religion could not be sustained on the voluntary principle, and hence the necessity of taxation. But contributions were never so generous under the compulsory system as under the Voluntary. Of course it takes Papacy or Episcopacy, etc., to compel contributions from their unregenerate members, but the regenerate, when instructed, cannot endure taxation or assessment. They may accept a suggested apportionment, which is all right, but assessment which destroys the voluntary principle, which says, "let a man purpose in his own heart, and so give," "willingly, and not grudgingly," and "not of constraint." Rape and robbery are efforts to force, or violate the will, and deserve the promptest and severest punishment. The vilest of the vile approve of this judgment.

And yet, in religion, nine-tenths of the professing Christian world, whether under Papacy, or Episcopacy,

or Presbytery, etc.—which latter, Milton says, is Papacy written large—is it not passing strange that men and women that can be free, and ought to be free, will choose slavery rather? The following oath of allegiance in ordination runs thus: “Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly judgments?” The verbatim answer is put into the mouth of the poor servile candidate. Who made them the chief ministers over them, and gave them charge and government over them? They made themselves thus, and that in the face of Christ’s teaching which says to those who were contending for supremacy and authority over each other (Mark 10:42-43): “Ye know that they which are accounted to rule over the Gentiles exercise lordship over THEM, and their great ones exercise authority upon THEM. But it shall not be so among YOU.” He says: “Ye are all brethren, and have but one Master.” Paul said: “Be ye not the servants of men.” In II Cor. 11:20 he pours out his indignation on these servants of men in religious matters, although he urged for a time submission in civil matters to those who were bond slaves. He said to the Corinthians who were free: “For ye endure, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself over you, if a man smite you on the face.”

The Discipline further enjoins in mandatory form: “Be diligent. Never be unemployed. Never trifle away time. Do not mend OUR rules, but keep them. Act in all things, not according to your own will.” “It is therefore your duty to employ your time in the manner WE direct,” etc. “Above all things it is needful you should do that part of the work which we advise, and

at those times and places which we judge." What huge conceit! What gigantic bigotry! The Confession of Faith is no better. It uses different terms, but they mean the same thing. "The Directory" is in mandatory form. It tells what the preacher SHALL do, and in a few, very few, small matters, it says what he MAY do. And this Directory directs in the details of reading, singing, praying and burying the dead, telling what MUST be done, and what MAY be done. By the grace of God I was born free the first time, and by his greater grace I was born free the second time—twice born free—doubly free-born—and I never expect to be brought under bondage to men. When I introduced the Southern Baptist Convention at Hot Springs, I used some of the language of Canaan and not that of Ashdod. Here are a few words. I said they, the messengers not delegates, were sent by the law of love, and they serve in the law of liberty. Not one could be sent by authority, not even of his church.

A brother of another persuasion said to me: "I am glad you have been sent back." "Sent," said I; "am I not free? Am I not free indeed?" Who could send me? After a long correspondence I despaired of getting clergymen's rates over the Union system of railroads, because I could not give the bishop or moderator under whose appointment I was laboring at Hot Springs. Will Baptists never make themselves known? We are to blame for most of this. Who gave one man authority to order another in the service of Christ? If I should receive orders from any man, or body of men, to go anywhere or do anything, it would not be my will at all to go to that place, or to do that thing though it would be right. Who dare get between me and a throne of grace, or to supersede the Holy Spirit as my guide?

To be more explicit, I said, and to make ourselves better known—and I am sure this whole convention will endorse this confident spirit of boasting—if this, the greatest Convention assembled on the earth, should order me to continue in my present field till further orders, I would resign next Sunday. This Convention, great in numbers and wisdom, is weak in authority, and why? Because he who has all authority never left it to a large annual gathering like this, but to a little weekly gathering like that on the other hill, called his church.

And again, I added, in order to allay a little apprehension or suspicion among our own brethren, I make this further statement, and I am sure it will have the hearty, if not the audible, amen of all our Boards: If, in your great wisdom, you should suggest plans that my little church will approve, we will adopt them, but not otherwise. You have the wisdom, and we the authority, and, trembling under a sense of that responsibility, we seek your wisdom to enable us the better to exercise our authority, and that is why we rejoice in your coming. ADVISE us in all things, command us in nothing. If it is right for the Spirit to contrary the flesh, and right to contrary wrong, it would be our duty to be contrary to any order that would be contrary to the liberty and authority vested in us by the great Head of the church.

“Let me repeat. These are the messengers of the churches sent to serve, not as slaves, but as sons, free and willing, doing service from the heart, not unto men, *not unto men*, but unto Christ. A glorious service, in a glorious liberty, maintaining a glorious unity, and in this is the glory of Christ. And it is our mission in the world to make every man as free as ourselves. Those in bondage to men ought to pray for our success.”

BAPTIST MISSION

The Baptists have a great mission to their fellow-Christians, in delivering them from bondage and service to men, to the glorious liberty of the children of God, which is their rightful due. This principle of liberty was wrought by grace in the heart from the first of its operation. Every converted man knows that he did not repent, and seek, and believe, and love, as conditions of salvation. He may have had the idea in his mind, and the words in his mouth, but his heart knows better. He knows that he was convicted of sin, of righteousness and of judgment, and that this conviction brought forth godly sorrow and this Godly sorrow worked repentance, and he sought God's mercy because there was in his heart a hungering and thirsting after God. He knows he believed in Christ because of a disposition to confide in him. He knows he confessed, and professed, and was baptized, and joined the church, and entered Christ's service from an inward, impelling and propelling power, and that he was made willing all along the way. He knows his volition was not violated but converted. He knows that he once chose the wrong, but at last he chose the right, and desired it, and sought after it, because he preferred it. He knows that the good work was begun in him, and that he worked out, as God worked in. And this same Principle must continue to the day of Jesus Christ. The outward service may be correct according to the letter, but if the motive or spirit of the service is not right, the service is a failure. Only the Voluntary is acceptable to God. Here is an extreme case for bond slaves under civil law, Eph. 6:5-9:

"Be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of

your heart, AS UNTO CHRIST; not with eye service, AS MEN-PLEASERS; but as the servants of Christ, doing the WILL OF GOD FROM THE HEART; with GOOD-WILL doing SERVICE, as to the Lord, and not to men: knowing that whatsoever GOOD thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."

Even coerced civil bondage must be turned into the free, voluntary, heart principle until they could be made free.

This church house was built on the voluntary principle, and this pastor is supported on the same principle, and this Sunday School and mission offerings are all on the voluntary principle. There was not, and is not, and can't be, any human power or authority impelling or compelling those who worship in this house. They own their house, and can go out of business when they please, and none can hinder or make them afraid. We do nothing to be saved, or to please men. What a peculiar people are Baptists!

On what principle do I pay my debts, and support my family? Am I afraid of law? No, I am dead to law until I transgress it. The law has no dominion over a righteous man. I am not under law—the coercive principle of it. The law doesn't make me upright in anything. "By the grace of God I am what I am," and I am what I am without regard to law. Then why should I let a pope, or a set of self-appointed so-called bishops, or so-called elders, or any other class of men, presume to make laws to govern me. I had rather die a thousand deaths than to obey the least of their commandments.

In raising money, or compelling service, presbytery is not as strong as episcopacy; and episcopacy is not as strong as papacy; and papacy is not as strong as the pistol. They are all coercive and sinful alike, and are to be resisted to the uttermost of our strength. Even Baptists are too coercive in getting people into the church, and then in getting money out of their pockets. If we are overcome by bulldog collectors, who hold us up at the point of their mental pistols, and so give, as to regret it, the voluntary principle has been overcome, and only harm can follow. I may submit to the coercive power of a pistol in order to save my life, but I will never submit to the others. But even Baptists have dangerously apostatized from this heaven-bought principle committed to their care. The Kingdom of the heavens is yet suffering violence, and the violent are yet trying to take it by force. And not only so, but Baptists are trying to take the world by force, not of carnal weapons, but what is the difference? In one generation they propose to take the world for Christ. "World-wide Conquest for the King." By human force they overcome a sinner's will and drag him into the church. By force they drag Trunk Baptists, who want to hide out, and lie out, and play out, and stay out; they torment them till they get them in. Then they try to force the harness on, and hitch them up, and compel them to work, and to give, and they largely succeed, but it is to the ruin of the church, and the eternal ruin of the conscripts. Tell them their duty and urge them to do it, and then if they prefer the ways of sin and of the world, by all means let them have their choice. We are surely living in the age of the gospel net, dragging and gathering of every kind, but only the good will remain, and the bad will be cast into the furnace of fire, where there shall be wailing and

gnashing of teeth. Better let them stay out of the net, as it will be better for them, for you, and for the net. It will be better for Sodom and Gomorrah than for Capernaum and Sidon.

"If thou mayest be free, use it rather," but leave it to them. I am not ashamed of the PRINCIPLE of the gospel, Voluntariness, or liberty, and freedom. "Give me liberty or give me death."

A CONCRETE CASE—THE PRINCIPLE ILLUSTRATED—INTER-MARRIAGE

I was once asked to answer the following question: "What advice would you give to a husband and wife of different faiths?"

I will try to answer it, as it is a very practical and important question. Allow me to suppose one of them to be a Baptist, and let my advice be given mainly to that one. The question is fraught with delicacies, difficulties and dangers. I can't hope to give satisfaction, but will try as far as I go to give correct answers and advice.

1. Teach your companion on religious Liberty. Each one is alike responsible to God for faith and practice. Parents can't assume the responsibility of their children, much less for each other. They are each as much responsible to God as other parents and children, as much as unmarried persons, or children without parents.

2. Never agree to disagree. To disagree is wrong, it implies wrong, and you must not agree, consent, or even assent to any kind of wrong. Of course you must endure and tolerate what you can't help, but do your best to remedy the wrong, God helping you. The responsibility of teaching the truth to your companion is yours

till death. Is error truth, or less harmful because you married it?

3. Never compromise by agreeing to attend each other's services alternately. This will enervate your convictions and neutralize your religious influence. If you are a Baptist husband, don't try to force your wife in the smallest matter in religion; or, if a wife, don't be forced. You owe each other social and family duties, but don't confound these with the religious. The husband is not the head of the wife in religious matters. Respect each other's convictions for the sake of convictions and tolerate all differences, but force nothing, yield nothing, compromise nothing. Christ says: "If ye love father, mother, husband, wife or children, more than me, ye are not worthy of me." He came to divide families when truth required it. Give respectful attendance and attention to each other's services when convenient; but when duty calls, give preference to your own convictions.

4. Never agree not to talk on differences. That is treason against high heaven. Talk and pray that you may be of one mind, and that the right one. Let your investigations be constant, earnest and pleasant, mixed always with prayers and tears, for oneness in the truth, and faith.

5. If you are a Baptist husband, don't withhold from your wife the right proportion of means for the support of her faith. You need not give, but don't withhold it from her. That would be intolerance.

6. What about the children? Each parent is alike the head of the children. "Children, obey your parents," means both alike. Here is a delicate and often a dangerous matter. It ought to be well considered.

1. You must not think of dividing the children, each taking the control of the religious training of one-half

the number. Suppose one parent is an idolator. You see the principle magnified, but it is the same principle. You must not willingly give up your child to any error. Both parents must be conscientious.

2. Never force your children to go any way in religion. Moral and social regulations should be enforced, but Gospel duties never. While each parent is expected to teach the convictions of truth held, yet the children must be taught that they are responsible for their own faith and practice. Never let the child lose sight of that. Especially teach them not to decide doctrinal questions by partiality to a parent. Teach them to love truth better than they love parents. This will help them to carefulness in deciding. If the child go the way you think is wrong, neither forbid nor bid Godspeed. Your duty up to that time is done after earnest instruction and prayer. If he joins the church (?) you don't like, don't give him the hand of fellowship. That would be hypocrisy unless you endorse it, in which case you ought to follow. If he is baptized (?) the way you think is wrong, don't endorse it with your presence. A wrong is not right because your child embraces it. But your duty in the matter is not ended till death. "If one of you err from the truth and one convert him, let him know that he who converts the sinner from the error of his way," etc. If you fail to divert him from error, then convert him.

If one is a Pedo-Baptist, what about christening the children? After doing your best to prevent it by teaching and persuasion, the next and only thing is to give to it your protest. You can't forbid it without violating religious liberty or being intolerant. Throw the whole responsibility where it belongs. Of course you must not

witness it or give it any endorsement. You have till death to correct the wrong.

Lastly, it is a misfortune to marry thus. Perhaps it ought never to be done. If agreement can't be reached before marriage, there will likely be danger ahead. If you value your religious usefulness and happiness, choose one of your faith. Not even your wife or child can sanctify an error. Error would be the same as in any other wife or child. It is safer to esteem any evil or error in you or them as worse than in others. Like sickness or any evil, it should be regarded more seriously at home than abroad. And be sure not to ask her to join your church regardless of convictions or without convictions. She must not sacrifice her convictions just to be with you.

"Do not err, my beloved brethren" (and sisters).

One became engaged to wed a woman of another faith. It was a serious question and was well considered. He told her that if she joined the Baptists because he was a Baptist, that he would have no respect for her religious convictions or consistency. She was willing to go thoroughly over the ground of differences. There was not much change for her to make, as she had for years been considering the subject. With the spirit of truth, which is a desire to know it, regardless of consequences, the way is open, for the Holy Spirit is pledged to guide all such in the way of truth. "If any one wills to do God's will he shall know of the doctrine." "Ye shall know the truth, and the truth shall make you free," not only free from error, but free from sensitiveness and intolerance. This is the way to Voluntariness, which is the true Principle of the Gospel. Such changes and conversions I am not ashamed of. They are on this Voluntary Principle.

CHAPTER XVI

THE AUTHOR OF THE GOSPEL

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

I am not Ashamed of the Author of the Gospel. A library of books has been written on the character of Christ. It is "the Gospel of Christ," and also the "Gospel of God," as Christ and God are one. This refers to its divine authorship, while "the Gospel of the Kingdom" refers to its subject matter—"the things pertaining to the kingdom of heaven."

Paul also calls it "my Gospel" and "our Gospel," which refers to its human beneficiaries and administrators. God and Christ are glorified by having this Gospel of the kingdom preached by men. Thus those who become its beneficiaries, like Paul, make the best witnesses, because they know whereof they testify.

Jesus Christ "is the same yesterday, today and unto

the ages." Paul and John got a glimpse of his glory, and they fell down as dead. Read their descriptions of him. Who of the so-called authors of gospels and salvations can compare to Him. Who had such a birth? Who lived such a life? and who died such a death of ignominy and glory? His unspeakable shame became the effulgence of his glory. If he was so much better than the angels, how much better was he than Buddha, Confucius, Mohammed, the Pope and other rivals? Leaving out his Divine character, we will let a wicked secular paper speak of his human character, and also other worldly wise men. In a Christmas issue a secular paper noted for its immoral leaning, said:

"There is no other character in history like that of Jesus.

"As preacher, as a doer of things, and as a philosopher, no man ever had the sweep and the vision of Jesus.

"A human analysis of the human actions of Jesus brings to view a rule of life that is amazing in its perfect detail.

"The system of ethics Jesus taught during his earthly sojourn two thousand years ago was true then, has been in every century since, and will be true forever.

"Plato was a great thinker and learned in his age, but his teachings did not stand the test of time. In big things and in little things time and human experience have shown that he erred.

"Marcus Aurelius touched the reflective mind of the world, but he was as cold and austere as brown marble.

"The doctrine of Confucius gave a great nation moral and mental dry rot.

"The teachings of Buddha resulted in mental and moral chaos that makes India derelict.

"Mohammed offered a system of ethics which was adopted by millions of people. Now their children live in deserts where once there were cities, along dry rivers where once there was moisture, and in the shadows of gray, barren hills where once there was greenness.

"Thomas Aquinas was a profound philosopher, but parts of his system have been abandoned.

"Francis of Assisi was Christlike in his saintliness, but in some things he was childish.

"Thomas à Kempis' 'Imitation of Christ' is a thing of rare beauty and sympathy, but it is, as its name indicates, only an imitation.

"Sir Thomas Moore's 'Utopia' is yet a dream that cannot be realized.

"The Greek philosopher's model republic is impossible.

"Lord Bacon, writing on chemistry and medicine under the glasses of the man working in the twentieth century laboratory, is childish.

"The world's most learned doctors until 150 years ago gave dragon's blood and the ground dried tails of lizards and shells of eggs for certain ailments. The great surgeons a hundred years ago bled a man if he were wounded.

"Napoleon had the world at his feet for four years, and when he died the world was going on its way as if he had never lived.

"Jesus taught little as to property, because he knew there were things of more importance than property. He measured property and life, the body and soul, at their exact relative value. He taught much as to character, because character is of more importance than dollars.

"Other men taught so as to develop systems of government. Jesus taught so as to perfect the minds of men. Jesus looked to the soul, while other men dwelled on material things.

"After the experience of two thousand years no man can find a flaw in the governmental system as outlined by Jesus.

"Czar and kaiser, president and socialist give to its complete merit their admiration.

"No man today, no matter whether he follows the doctrine of Mills, Marx or George as to property, can find a false principle in Jesus' theory of property.

"In the duty of a man to his fellows no sociologist has ever approximated the perfection of the doctrine laid down by Jesus in his Sermon on the Mount.

"Not all the investigations of chemists, not all the discoveries of explorers, not all the experiences of rulers, not all the historical

facts that go to make up the sum of human knowledge on this day of 1913 are in contradiction to one word uttered or one principle laid down by Jesus.

"The human experiences of two thousand years show that Jesus never made a mistake. Jesus never uttered a doctrine that was true at the time and then became obsolete.

"Jesus spoke the truth; he lived the truth, and truth is eternal.

"History has no record of any other man leading a perfect life or doing everything in logical order. Jesus is the only person whose every action and whose every utterance strike a true note in the heart and mind of every man born of a woman. He never said a foolish thing, never did a foolish act and never dissembled.

"No poet, no dreamer, no philosopher, loved humanity with the love that Jesus bore toward all men.

"Jesus must have been what Christendom proclaims him to be—a divine being—or he could not have been merely a man, for there never was a man who had two consecutive thoughts absolute in truthful perfection.

"Who, then, was Jesus?

"Jesus must have been what Christendom proclaims him to be—a divine being—or he could not have been what he was. No mind but an infinite mind could have left behind those things which Jesus gave to the world as a heritage.

"Imagine Jesus gathering all the sorrows of this world under his right arm and all the sins of this world under his left arm. and with this tremendous load marching triumphantly to the Judgment Bar, saying: 'Father, I will heal all these sorrows under my right arm; I will atone for all these sins under my left arm. Strike me, thou glittering shafts of Eternal Justice! Roll over me, thou majestic waves of human sorrow!' and there in the presence of earth, heaven and hell, Jesus paid the great price, the awful price, the transcendent price, the infinite price, the eternal price which cleanses our lives from sin and saves our souls from hell."

The greatest infidels of the past and of today have expressed their convictions as strongly as the few here given. Such as The Author of Supernatural Religion; Renan; John Stuart Mill; Matthew Arnold; David Fred-

erick Straus; Voltaire said: "He remains the highest model of religion within the reach of our thought."

Looking at the history and character of Jesus, Napoleon Bonaparte might well say: "I know men and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. The resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity. * * * Alexander, Cæsar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love, and at this hour millions of men would die for him."

Jesus is the center of history, as Renan concedes, and He is the one theme of Scripture. All the rites and ceremonies and sacrifices of old pointed their shadow forward through the centuries to the great sacrifice on the world's one altar, Calvary. History is given us in the Bible only as it shows forth Jesus. Events are not narrated because they are important or interesting of themselves, but only as they show forth Jesus. The same is true of prophecy.

Then how shall we account for Christ?

From a standpoint of education he never was in an academy; he never was in a college, he never sat at the feet of the philosophers of Greece or Rome. He never studied in the presence of the dreamy philosophers of the Orient and yet how came him to be so broad if he was only a man? If from any of those things we could account for Jesus Christ, then why has not the world in her great advancement of learning and discoveries and inventions given us many Christs? I want to say that no man can explain the humanity of Jesus

Christ who denies his divinity from the standpoint of man. In prophesy hundreds of years before his advent into the world, men prophesied of the coming Christ. They told of how he would be born, the life he would live, how he would suffer and die and how he would rise from the dead. Eye witnesses, reputable men, verify those statements and tell us how he was born, how he lived, suffered and died and rose from the dead. The facts correspond exactly.

What think ye of Christ?

The following magnifies His Grace: Dr. Benjamin Grosvenor delivered in Crosby Hall, London, one of the most touching discourses ever composed on The Temper of Christ. The Savior is introduced by way of illustrating his own command, that repentance and remission of sins should be preached to all nations, BEGINNING AT JERUSALEM, as giving the apostles directions how they are to proceed in carrying out this message.

"Go into all nations and offer this salvation as you go: but lest the poor house of Israel should think themselves abandoned to despair, the seed of Abraham, mine ancient friend, as cruel and unkind as they have been, go, make them the first offer of grace: let them that struck the rock, drink first its refreshing streams, and they that drew my blood, be welcome to its healing virtue. Tell them that as I was sent to the lost sheep of the house of Israel, so, if they will be gathered, I will be their shepherd still. Though they despised my tears which I shed over them, and imprecated my blood to be upon them, tell them 'twas for their sakes I shed both, that by my tears I might soften their hearts towards God, and by my blood I might reconcile God to them. Tell them you have seen the prints of the nails upon my hands and feet, and the wounds of the spear in my side, and that those

marks of their cruelty are so far from giving me vindictive thoughts, that, if they will but repent, every wound they have given me speaks in their behalf, pleads with the Father for the remission of their sins, and enables me to bestow it. Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way, of coming at my heart. If he will repent, and look upon him whom he has pierced and will mourn, I will cherish him in that very bosom he has wounded: he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him from me, he will put me to more pain and displeasure by refusing this offer of my blood than when he first drew it forth."

Such Grace! Such wonderful Grace! I am not ashamed of such a gracious Author of the Gospel. He is more than gracious Author, he is the Author of Grace.

President H. E. Watters, in: "THE BIBLE OF SUPERHUMAN ORIGIN," puts it thus: The Bible claims to be the word of God. Its writers claim to have been moved by His inspiring power. The religion of the Bible purports to be from heaven, and Jesus is asserted to be the Son of God. To establish any one of these claims is to establish the Bible. Fortunately they are susceptible of proof by legal testimony. In this connection we will establish the claims of Jesus. There are many ways of proving that Jesus is divine, but let us introduce a few witnesses. He claimed to be divine and all of His life and work is based upon that hypothesis. If He did the wonderful things recorded of Him, He was more than human, which is to say divine. Did the blind see at His touch, did the deaf hear at His word and the lame walk at His command? Did the dead hear His voice, and the wind and waves obey Him? Did He die

for His enemies, and rise again and go to heaven? If so, He was God. But many witnesses testify that these things were done, and no contemporaneous writer denies it. The disciples bore the most positive testimony to their knowledge of these facts. They bore united testimony and proved their sincerity with their blood and lives. That they were good men their enemies have not doubted; that they were intelligent, even brainy men, cannot be questioned. All admit that they had ample opportunity to inform themselves, and, since they could have had no motive for misrepresentation, they have all the qualifications of perfect witnesses and their evidence cannot be impeached and must stand before any tribunal. Let eleven good, honest, intelligent men testify even to death, that they saw and heard certain things, and can any man doubt it, especially when there is no evidence to the contrary? Would you risk your life with any two of these witnesses testifying that they saw you commit murder, if you have no direct evidence in your favor? But to the evidence of the eleven add that of all the other friends of Jesus, the Roman historians, Josephus, and other writers of the time, which, together with the fact that no writer of that date contradicts them, establishes the word and works of Jesus as but few things can be established by testimony.

But put the witnesses upon the stand and let them speak. Call His *enemies*, if they know any evil in Him they will tell it. Let the *Pharisees* speak. They professed great righteousness and a keen perception of evil. They hated Him and will tell all the evil they know. Hear them: "This man receiveth sinners"! Does not your heart rejoice? Then He receives us.

Put *Pilate* on the stand. Pilate, you sat in judgment upon Jesus; you heard the evidence; you condemned

Him to death. Now, in the light of the evidence, give the world your verdict. Hear him, all ye who would condemn the Son of God, as he says: "I find no fault in Him."

Let the *thieves* speak. Perhaps among the criminal classes they have heard something against Him. But they say: "This man hath done nothing amiss."

Put the centurion who crucified Him upon the stand and hear him say: "Truly this was the Son of God."

Judas, we know that there is nothing of a public nature against Jesus, but you know His secret life. You were with Him as a friend day and night. You are condemned for betraying Him, now justify yourself before the world by exposing Him. But Judas says: "I have betrayed innocent blood."

Imps of the infernal region, you know what man cannot know. You are enemies of Jesus. You have destroyed all of His influence you could. What have you to say against Jesus to justify your course? Hear them cry out: "Jesus, thou Son of the Most High God."

Now, since no enemy can give evidence against Jesus, let his friends testify, that we know assuredly who He was.

Matthew, Mark and Luke, what do you say of Him? And with one accord they say He was the Son of God. Thomas, you were not so credulous as the other disciples. You required full evidence, and I rejoice that you did. Now, after feeling the nailprints in His hands and thrusting your hand into His side, what do you say? Thomas embraces the Master and says: "My Lord and my God." Peter, you once denied Him; now, after His resurrection, and after you have had time to reflect, what do you say of Jesus? Hear him before a mighty

multitude: "God hath raised up Jesus and made Him both Lord and Christ."

John, the beloved, you got a little closer to Jesus than the other disciples. You understood, perhaps better than any other, His inner life. The heavens opened for you. You heard the music of Paradise and the voices of the saints and the angels. You saw what has been, what now is and what is to be. Was Jesus known in heaven? Is there any record of Him there? And John, fresh from the courts of glory, answers: "I saw Him as a lamb slain from before the foundation of the world. I saw Him sitting at the right hand of the Father, clothed with honor and power."

Angels, ye ministering spirits of glory, is Jesus known to you? Hear them on that memorable night, as their white wings cleaved the sky, and their heavenly voices sang: "Unto you is born this day in the city of David a Savior, which is Christ the Lord. Glory to God in the highest, and on the earth peace, good-will toward men."

Omnipotent Jehovah, Jesus claimed to be thy Son. Speak that the inhabitants of the earth may know, is Jesus known to Thee? Hear His voice as it thunders from heaven on two occasions: "This is my beloved Son, in whom I am well pleased."

Jesus promised to be with His believers unto the end. He promised to give them peace, joy and the Holy Spirit. Is He true? Is He able to keep His word? Have His promises been fulfilled? Let His sainted followers answer. Hear Paul and Silas sing in the prison at midnight. Receive the blood sealed testimony of one hundred million martyrs. Hear the shout of a billion new-born souls. Go ask mother, whose face is wreathed with the joys of a thousand blessings from trusting Jesus, and then never doubt His power again. Aye, go

gather the witnesses together. Bring the prophets, the saints and the martyrs; gather the saints on the earth, and those who have died in the Lord. Let them gather by hundreds, by thousands, by millions and billions, until no eye can see the outer limits; then let the angels and the elders join in the mighty shout of testimony before the throne: "Halleluiah, glory and honor and power be unto God and the Lamb forever and ever, amen."

Rev. 5:

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him, that sitteth upon the throne, and unto the Lamb for ever and ever.

For a further exaltation of his character, see my tract, *The Fivefold Commission*, pp. 8-14.

Then surely, if it is possible to establish anything by testimony, we have established the fact that Jesus is the Son of God, and that He is a true witness. He testified to the truth and authority of the Old Testament and both the Old and New testify of Him.

There was no fault in him.

CHAPTER XVII

THE DEFINITION OF THE GOSPEL

This may tax the faith of the strongest, yet who is as strong as he should be? NOT I.

I Am Not Ashamed of the Definition of the Gospel

Our judgment is largely formed from the definitions of terms, many of which are wrongly defined. Hence the importance of getting the Definition of the Gospel right. The other terms of the gospel, as shown before, having been so corrupted in definition, of course the definition of the Gospel itself has not been spared. Let us get some of these false definitions as rubbish out of the way, and thus prepare for the Scriptural definition, which I fear will appear so glorious that many even of the strong will want a veil cast over their own eyes by reason of its excellent glory. Take heed how you read.

When the Israelites were bitten of the fiery flying serpents they were directed, and exhorted by words to look to the serpent on the pole, and when they looked they lived. The power to heal was not in the words spoken, nor in the look, but in the object looked to. Of course, the look implied a renunciation of all other remedies, and a reliance on the one God had provided in this type. They did not understand it, they could not understand it, and hence they need not understand it, for that would be walking by reason or sight, and would not have required faith. Nor was the power in the serpent lifted up *per se*, but in the antitype which was Christ's death

on the cross, of which the serpent was the type, and to which it mysteriously pointed, as did all the sacrifices. "The power of the gospel which is unto salvation to all who believe," is in the cross, as we saw it thus specially defined. Christ crucified is the power of God and the wisdom of God. I Cor. 1: 24. "As looking to the serpent "lifted up" healed the body, so looking to Christ lifted up, heals the sin bitten soul. There was power in the truth of prophecy that directed the soul to the cross, but the power to save was not in the truth of prophecy, but in the object prophesied of. We have the word of inspired history, pointing back to the cross, but the power to save, is not in the inspired word, but in the cross.

Peter told the Gentile house, "Words whereby they could be saved," but the power to save was not in the words, but in that to which the words directed. The doctor's prescriptions are words whereby you may be healed, but the power is not in the words, but in that to which the words direct. The words had power to direct to the remedy, and that is all the power the words contain; the power to heal is in the remedy. Of course the remedy must be *appropriated*, but the power is still in the remedy, and not in the words spoken, or written nor yet in the act of appropriating, nor in all combined, but solely in the remedy. So, "the word of the gospel" has no power to save, but only to direct to salvation on the cross. We must believe the word, and faith must appropriate, but the power to save is not in either or both, but only in the cross. By figure of speech the word and faith may be said to save instrumentally, but not really. Paul saved some of all classes, but only instrumentally as God used him. So, by figure of speech, the four gospels are each called "the Gospel according

to Matthew," Mark, Luke, and John, respectively. But these are the gospel in "word only," and believing every word they wrote would not save the soul, because, if there could be salvation in words only, then Christ need not have died. Why does it not read the gospel according to Acts, Romans, Corinthians, Galatians, Ephesians, Collossians, etc.? Why this difference between the first four and the other epistles? Because the first four set out to prove that the Christ died on the Cross, was buried, and rose again the third day, and all leading up to that, was to prove that he was, in deed and in truth, the very Christ who should come into the world for that purpose. The first four show what Christ did, the others show what Christ commanded, and taught. The first four lead mainly up to the cross for salvation, and to the open tomb for justification; the others lead the saved mainly from the cross, to, and through a life of service. Some define the gospel as good news, but it is not news, but the oldest thing in the universe, as shown elsewhere. It being news to some, does not make it news in any sense that can be applied to the Definition. The Greek is composed of two words which mean Good Message. If that is the meaning, then I am not ashamed of the Definition, provided there is no fault in the message. The message must be without fault, or imperfection. It must be as good as God can make it, as we have seen of all the other items of the gospel. The TRUTH of the gospel is from everlasting to everlasting, first pointing forward from everlasting, and then pointing backward from everlasting; but the FACT of the gospel is once for all. "He did not offer himself often, but once for all." "By the which we are sanctified through the offering of the body of Jesus Christ once for all;" "for by one offering he hath perfected forever them that are

sanctified." "Once for all he appeared to put away sin by the sacrifice of himself." On the cross he said: "It is finished."

Arminians boast, that the death of Christ did not make the salvation of a single one *certain*, but only made it *possible* for all. On this they proceed to invent their "Remedial Scheme of Salvation," which they define thus: The gospel provides and reveals Remedies for man's ruined state, and it is left with man to appropriate the remedies. That is as deep as a natural man can see. If this were all, then the reasonable and scriptural conclusion would be, that if left with man, in his depraved and dead state; yea, in his state of enmity to God, being led captive by Satan at his will, that he would never see his need, and hence would never choose or use the Remedies; then the boasted "possible for all," would become probable for none; yea, the probability would become less than the least of all possibilities. What an awful blunder God would have made to sacrifice his Son for the chance of such an empty, enervated, emaciated and emasculated probability. This would give Satan all the advantage, for if he could get one, he could and would get all; so if Christ get any, it would be such as Satan did not want. So that, if salvation were possible for any, it would not be by the grace of God, but by the disgrace of the devil—or only such as the devil did not want. I would be ashamed of such a set—not the elect of God, but the non-elect of the devil—those he rejected and did not want—the devil's reprobrates. I don't believe in the Remedial Scheme of salvation, no, not a little. But I do believe in remedies, for they are important in their place. Remedies must have something to operate on, and build to. They can't create. There is no remedy for blindness, deafness, and death.

When the eye, ear and body die, the doctor departs, because he has no remedies for death and dead things. These have all been overcome by the power of God, but never by remedies. Life from the dead spiritually, and resurrection from the grave physically, are not the results of remedies. Christ had power on earth to forgive sins, but remedies can't cleanse a man from sin. Regeneration is not the product of remedies, for "of his own will begat He us with a word of truth." "Born of the will of God," and "power of God" and not of remedies.

The lowest down conception the mind of man can reach for a Definition of the Gospel is the one most popular. There are several kindred ones that may be summed up in the following statement: The gospel of salvation, say many, consists of a new proclamation, of new terms, or propositions, or conditions, for man to accept, and comply with, and in consideration of such acceptance and compliance by man, God promises to regenerate, pardon, justify and save. Some are willing for the dead hostile sinner to be helped a little, provided he is earnest, but many cut out all divine power to help human infirmities, because such help, they say, would infringe on free agency. The devil knew that would prove a complete failure for the gospel, so he put it into the mind and heart of men to zealously proclaim such stuff. With all the disabilities and impossibilities which the Scriptures predicate of depraved human nature, I don't see how such proclamations could be called Good News or Good Message, or good anything else, as no great good could come out of them, but only deception and eternal destruction. If left to themselves men would never choose that which is spiritual, for by nature he has not, and cannot have even spiritual discernment. Our definition of the gospel must harmonize with all the

words, commands and ordinances of the gospel. The above harmonized with none, but conflicts with all.

The good thing about the gospel is, that it was "finished," that it is "sure," and that there are no uncertainties about it; for the uncertainties would be imperfections, of which we all should be ashamed.

I glory in the SURETIES of the gospel. What a contrast to a world full of uncertainties. The inheritance which is at the end of the age is "made sure to all the seed," and the seed was made sure by the everlasting covenant, the sure mercies of David, who in the covenant was the type of Christ. It was Christ's boast "that all the Father had given to him, should come to him, and would in nowise be cast out." Of those prospective sheep not then in the fold he said, "I must bring them; and they shall hear my voice, and shall follow me, and I will give unto them eternal life, and they shall never perish, neither shall anyone pluck them out of the united hands of me and my Father." In that agonizing prayer in John 17: 2 he boasted of the authority the Father had given him over all flesh, so he could give eternal life to as many as the Father had given him. Peter said, "the promise was to us and as many as the Lord our God should call. Paul said, "as many as were ordained to eternal life believed." James said that "God did visit the Gentiles to take out of them a people for his name." Then spake the Lord to Paul: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall sit on thee to hurt thee, for I have much people in this city."

Paul said: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." He says again, "And we know that all things work together for good to them that love God,

to them who are the called according to his purpose; for whom he did foreknow he also did predestinate"—to final glory. He says again "that God makes known the riches of his glory on the vessels of mercy which He had before prepared unto glory." That God reserves to himself a remnant, "according to the election of grace, and if of grace, then no more of works, else grace is no more grace." He says again that "we are blessed with all spiritual blessings in Christ Jesus, according as he hath chosen us in Christ Jesus before the foundation of a world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; to the praise of his glorious grace, wherein he hath made us accepted in the beloved; in whom we have redemption, forgiveness, etc., according to the riches of his grace."

Any Definition of the Gospel that does not harmonize with these, and with all other sureties and certainties, is imperfect, of which I would be ashamed even of their mention.

He says again: "Ye are complete in him in whom dwelleth all the fullness of the godhead bodily," "who is the head of all principalities and power," "for it pleased the Father that in him should all fullness dwell." And again, "We are bound to thank God always for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Wherefore stand fast," etc. "We are sealed by the Holy Spirit of promise, unto the day of redemption," "of the purchased possession, unto the praise of his glory."

And mark this one: "Who hath saved us, and called us with a holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the ages begun." "In hope of eternal life, which God, who cannot lie, promised before the times of ages." In Heb. 1: 3 we read that Jesus Christ, upholding all things with the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

There was something finished on the cross, viz., the purging or putting away of our sins once for all. That belongs to the Definition of the Gospel, that we must preach as once for all and finished. Read especially Heb. 9: 14, 24-28, and 10: 4-18. Here is a part of it:

"But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure."

"Then said he, "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."

Here is a finished work, not only in making a sacrifice

for sins, but in that sacrifice, sins were forever put away, so that, "blessed is the man to whom the Lord will not impute sin." Seal this with another. Heb. 9: 25.

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the age hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

His blood was not shed in vain. It paid the price and the purchase was made as sure as God could make it. So he said at the supper, Matt. 1: 28: "This is my blood of the new covenant, which is shed for MANY for the remission of sins." In Luke 22: 20 he says "shed for YOU."

He did not die in vain. He saw of the travail of his soul, and was satisfied. How clear is this in Isaiah 53:

"Surely he hath borne OUR griefs, and carried OUR sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for OUR transgressions, he was bruised for OUR iniquities: the chastisement of our peace was upon him; and with his stripes WE are healed. . . . It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear THEIR iniquities."

It was a finished work. He saw his seed, he knew them that are his, and for these he gave his life, and purchased their redemption, and called them by his gospel, and justified them by his grace, and finally glorify them with himself. And while he is in heaven, "he ever liveth to make intercession for them." But you ask, Does he intercede for his saints when they go wrong? "O fools, and slow of heart to believe." Is God a monster that Christ must intercede for those who do right? "If any sin, we have an advocate with the Father."

I Cor. 5: 21: "For he hath made him to be sin for US, who knew no sin; that WE might be made the righteousness of God in him."

Christ died for all in some sense. That is, he *tasted* death for every man, and by as much as is meant in tasting death, by that much are all benefited. Taste always means to partake lightly of. I have often tasted death, but I have not yet died, which will involve a great deal more. By tasting death for every man he made *propitiation* for the sins of the whole world, and to the extent of the meaning of propitiation, to that extent the whole world is benefited. I would not minify "taste" or "propitiation" in the least, but I would greatly magnify both, for much more is involved in both than has ever been conceived. But tasting death is far short of dying, and propitiation is far short of salvation and justification. In whatever sense Christ died for all sinners, and in some sense he did, he did not become a substitute for all, so as to die vicariously—that is, in their place, for if so, and all are not released from that penalty, then Christ died in vain.

The purpose of Christ's death may be seen from the Results, as he accomplished his purpose in dying. The

result will not be the salvation of all men, hence that was not in the purpose. God had prepared a hell, and he foresaw that all would not be saved. Christ's death did not make possible the salvation of the billions already in hades when he died. Nor did his death make salvation possible to the thousands who died in Samaria, Bithynia, Asia, and the rest of the world, from which he by the Holy Spirit forbade for the time the preaching of the gospel. Nine-tenths of this wicked world have died with no opportunity or disposition to hear the gospel. Did Christ's death make their salvation possible? By no means. And yet they were unspeakably blessed by his death. Christ took away the sin of the world, but not the sins of the whole world. The true light that lighteneth every man came into the world, but that does not save them. He is also the providential Savior of all men. This is a fruit of propitiation. His goodness leads men to repentance, but not all men. He taketh no pleasure in the death of any, yet has purposed the damnation of the impenitent, already under condemnation.

Now for a few more passages that connect purpose and results—passages not yet quoted:

Gal. 1: 4: "Who gave himself for OUR sins, that he might deliver US from this present evil world according to the will of God."

The result comes out of the purpose. This will of God we have noticed in John 6: 37-40; 10: 15; 17: 2ff; Heb. 15: 5-18, etc. Another passage connecting results with purpose is Eph. 2: 4-7—in brief, saved us by grace, that in the ages to come he might show, etc. A failure of results would show a failure of purpose in salvation.

Again, I Thes. 5: 10: "For God hath not appointed

us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him."

If he died for all vicariously, or as their substitute, and fail of results, then the substitute and death were both failures. I thank God for the unspeakable blessings that come to the non-elect through propitiation, which defers the wrath of God to the last day, and which may be called temporal salvation, and from wrath to come, *till it comes*.

But especially would I thank God for the eternal salvation that comes to the elect through substitution. This entitles him to the name Jesus. Matt. 1: 21: "Thou shalt call his name Jesus, for he shall save HIS PEOPLE from their sins." "In this is manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." John 4: 9, 10. He is the propitiation for our sins after conversion, in the same sense in which he is the propitiation for the sins of the whole world. Indeed it seems to me that it takes more grace to preserve a saint than it does to save a sinner. The sins of saints are so aggravating! enough, it seems to me, to overmatch the forbearance and grace of God, so that the saints need not only propitiation from the cross as the whole world did, but they need also an advocate at the right hand of God who will ever live to intercede for them. They need a continued atonement and high priest officiating in heaven at all times for their aggravating sins. Of course the so-called, but miscalled Sanctified, need no advocate, or high priest, or intercession or repentance or forgiveness, as they have no sins. Romans 5: 8-11 connects the death of Christ

with final results, with indissoluble chords that cannot be broken. "If while we were sinners Christ died for us, much more, being now justified by his blood, shall we be saved from wrath through him." And then another much more—O how much more!—infinitely much more! "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life." As much more as friendship is better than enmity, and as much more as life is better and stronger than death, then by that double "much more" will be the results of the purpose. And if the results do not include all, then the purpose did not include all. Christ loved the church, gave himself for it, that he might present it to himself a glorious church, not having spot or blemish or any such thing. The purpose shows the result, and the result shows the purpose. Then he did not give himself for all, but for his church, whose names were written in heaven from before the foundation of a world." "By his own blood he entered once into the holy place, having obtained eternal redemption for us." "When he had purged our sins he sat down on the right hand of the Majesty on high." His sitting down showed the work was done, and on the right hand showed the acceptance of the work by the Majesty on high.

As Aaron, the high priest, had on his breast plate the names of those he made offering and atonement for, so our High Priest represented those that are his. "The children of the flesh are not the children of God, but the children of the promise are counted for the seed." "Now we brethren, as Isaac was, are the children of promise," and were born as Isaac was. That is, born spiritually as Isaac was naturally—by PROMISE. Gen. 17: 15-19 and 18: 9-14.

If redemption redeems, it is because he paid the price that infinite justice must demand. If he redeemed all, then infinite justice is satisfied. Then whom did he redeem? "He gave his life a ransom for MANY." "Ye are bought with a price, therefore glorify God in your body and in your spirit which are his." Not do this in order to be bought, but because ye are bought. "Feed the church of God which he has purchased with his own blood." The church of God is not all the world, but the called out ones from the world, and then they are no longer of the world. Christ said in his intercessory prayer, "I pray not for the world, but for them thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them." "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." He will say at last, "Behold I, and the children which God hath given me."

Well, you say, if Christ finished all that was necessary for our salvation, then what is there left for us to do. Answer: "Much every way." This great salvation, with all the accompanying blessings, are provided as a great feast, and we are sent out to invite the guests to come and partake of what is laid up for them, and ready. The gospel message calls them to this finished work. Certain ones will hear and heed, and come, while the many will decline of their own choice. Paul puts it this way, II Tim. 2: 10, 11:

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

"It is a faithful saying: For if we died with him, we shall also live with him."

Let all who are interested give diligence to make their calling and election sure, and in so doing, and with such assurance, they will never fall. What is left for us is all we can do, and in which we fall short beyond forbearance. All sinners are under law, moral, social, natural, civil, mental, etc., and when judged by these, they will get all their deserts for both good and evil. There is no mercy for devils, much mercy for sinners, and much more mercy for saints.

“What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:”

“And that he might make known the riches of his glory on the vessels of mercy, which HE had afore prepared unto glory.”

“Even us, whom HE hath called, not of the Jews only, but also of the Gentiles?”

Application: I am not ashamed of the definition of the Gospel, because it reveals accomplished facts, made sure, and steadfast, as to results. The gospel, in its first principles, is to be preached without discrimination on our part, to all creation. As many as we can reach must be called. Election, and all else on the divine side, belongs to God. Bring all you can, as though all depended on you, through repentance to faith in Christ the crucified. That is the power of God unto salvation to all who believe. When they have learned experimentally of salvation by faith, then teach them the other rudiments, or first principles. But don't stop there, but go on unto perfection. Teach, teach, teach, on and forever. Launch out into the deep. Don't stop at ankle deep, or knee deep, or thigh deep, or breast deep, or chin deep, but teach them to swim and dive and seine for large draughts of fishes, so that the net will be in danger of

breaking. Out there, and down deep, are these doctrines, 153 of them. Go on, to fully know, even as we are fully known. All things, whatsoever Christ has commanded, must be learned and taught, and kept safely.

There are some scriptures hard to harmonize with these, but they must be harmonized. There are some scriptures by mistranslation and interpretation *seem* to teach universalism, but they don't teach it. Some thus are *made* to teach Arminianism, but they don't teach it. What is more delightful to the sanctified soul, than the hard work of fitting these scriptures together. If there were no seeming contradictions, no paradoxes, we might not have enough to do, to employ us always and forever. It is fine employment to make crooked things straight, and rough places smooth; to bring light out of darkness, and life out of death. Let us bring all the new and old things we can out of the divine treasury, and then there will be a large and inexhaustible stock left for our successors. Let preachers and teachers get all they can out of the schools, and then make graduating day, commencement day. Let us go on to perfection, ever learning, and ever coming to a knowledge of the truth. Those who graduate and quit, don't quit themselves like men, but like babies. Lest some may think this is too strong for Baptist doctrine, I beg to refer to a part of my address to the Southern Baptist Theological Seminary, in the presence of about 300 Baptist preachers, including the professors, and some others, conspicuous among whom was Dr. T. T. Eaton. The address, by unanimous vote, was requested for publication in tract form. I refer to pp. 13-15. In substance this. No man holds to the Divine side too strongly, nor perhaps to the human side too strongly, but should hold both sides strongly. Both sides are necessary as God has arranged them.

Either side that nullifies the other side nullifies itself, and is fatal. The man that believes that salvation is by grace, but not through faith, can't be saved because he did not get salvation that way, and that is the only way. Nor can that Arminian faith save that robs or neutralizes grace. Let us not detract aught from grace or faith which comes by hearing, and hearing by the word of God; and how can they hear without a preacher, and how can they preach except they be sent? I am as predestinarian as a Presbyterian, and as Arminian as a Methodist, but either system without the other is dead, being alone. The scriptures mention "Grace in vain," but what is deadlier than dead faith and dead works.

So define the gospel rightly, we must include all that is revealed on both the divine and human sides, and these rightly related. The Divine side is the procuring and propelling cause, and the human side, the unfailing results, so unfailing, that so far as the subjects of gospel address are concerned, we can positively say of them: "Except they repent they shall perish," and "he that believeth not shall be damned." But this does not make repentance and faith conditions or procuring causes of salvation—far from it, but it makes repentance and faith the way, the means, through which the divine and human sides of salvation coalesce, and become confirmed unto us, and in us, by experience and assurance; so that we can make our calling and election and inheritance and glorification through the means appointed, *sure to ourselves*; so sure that we may know him, who is life everlasting, and the power of his resurrection, and the fellowship of his sufferings, and by such means, attain unto that resurrection out from the dead. All of sin is human, all of salvation is divine, all acceptable service is the co-operation of the human and divine.



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